Who We Are

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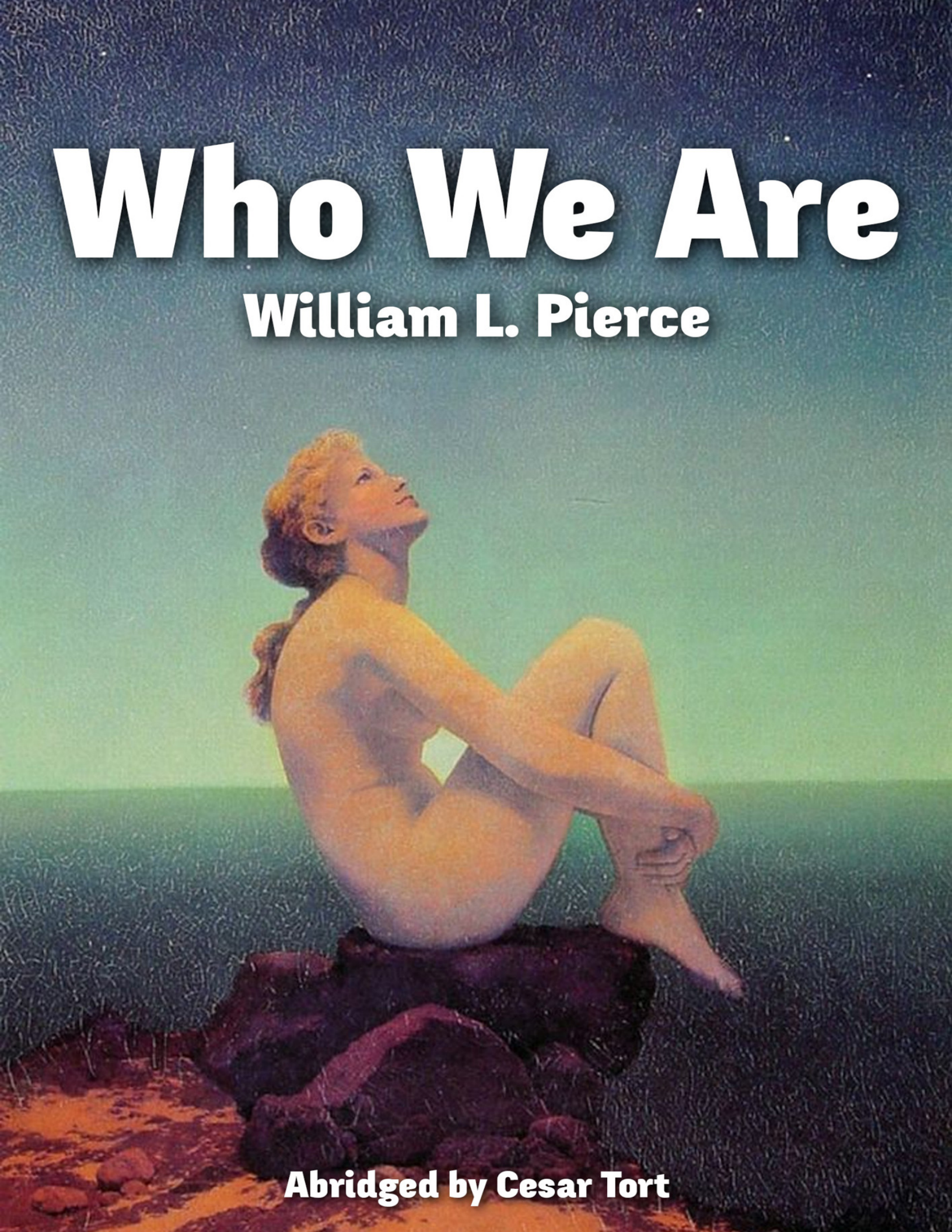


Abridged by Cesar Tort

Chapter 9

- Indo-European Invasions Led to Aegean, Greek Civilizations

- Hellenic, Pelasgian Spirits Clashed

- Greek Myths Hint at Ancient Race War in Mediterranean Area

From the far north they came, the *xanthoi*, the golden-haired ones: tall, blue-eyed and grey-eyed giants, on horseback and on foot, carrying their battleaxes and their spears, bringing their women and their wagons and their cattle. Warrior-farmers, craftsmen and traders, they worshipped the shining Sky Father and spoke an Indo-European language. They were the Greeks.

The Greeks—or Hellenes, as they later called themselves—crashed down upon the Mediterranean world in a long sequence of waves. The first wave, a relatively weak one—and more properly described merely as Indo-European rather than as specifically Greek—hit about 5,100 years ago, and it apparently took a roundabout course, passing first from the north into western Asia Minor, and thence, by way of the Cyclades and other islands of the southern Aegean, westward into Crete and Greece.

Bronze Age. That first wave introduced metal tools and weapons to the Neolithic culture existing at that time in Crete and on the Greek mainland and laid the basis for the later rise of the Bronze Age Minoan-Mycenaean civilization. It was one of the far-flung arms of the last, great wave of Indo-European migration into central and western Europe from the ancient Indo-European heartland north and east of the Black Sea.

The invaders made a decisive cultural impact on the Aegean world. The archaeological evidence from that period shows a marked break between the nearly static Neolithic tradition which had existed prior to the first Indo-European arrivals and the subsequent Bronze Age cultures.

These later cultures—called Early Cycladic, Early Minoan, and Early Helladic in the Cyclades, Crete, and the Greek mainland respectively—arose rather abruptly about 5,100 years ago and underwent rapid developments in technology, craftsmanship, and social organization.

Blue-eyed Cycladeans. In the Cyclades this first, thin wave of Indo Europeans had a racial as well as a cultural impact. Small marble figurines from the Early Cycladic period still show traces of the pigments with which they were colored, indicating they were made by a red-headed, blue-eyed race.

On Crete and the Greek mainland, however, the Nordic newcomers soon were completely absorbed into the Mediterranean population. The Minoan art of later periods depicts brunet Mediterranean types only.

The bulk of the Indo-Europeans in those early invasions from beyond the Black Sea settled in the relatively empty spaces of the far north, along the shores of the Baltic Sea and the North Sea, in Germany, the Baltic states, and Scandinavia, where they established a new Nordic heartland. A thousand years later they began boiling out of this new heartland in wave after wave, heading south. The Romans—themselves the descendants of one of these waves—would later refer to the German-Scandinavian area as *vagina gentium*, the womb of nations.

But the Greeks came first, through the Cyclades again into Crete about 4,100 years ago, and overland from the north 100-200 years later. The wave which struck Crete provided the impetus for the building of the great Minoan civilization on the basis which had been laid a thousand years earlier by the first Indo-Europeans to reach that part of the world.

The Minoan civilization was in its essence, however, much more a Mediterranean than a Nordic civilization. The Greeks did not bring civilization to Crete; they brought only the tendency toward civilization and the capacity for building it inherent in the higher human type which they represented.

They brought an innovative spirit and the Nordic will to order, and they imposed that will on the essentially passive and egalitarian Mediterranean society they found, reorganizing it along hierarchical lines. Thus, they established the stratified social basis necessary for the emergence of civilization, and they also provided the ruling stratum.

But inevitably racial mixing occurred, sometimes soon and sometimes later. The Nordics would disappear into the mass, and the civilization they had created would lose its vital spark, stagnating and eventually retrogressing, although it might coast for centuries on its momentum after the disappearance of the Nordic element before retrogression set in. (Racemixing and retrogression were avoided only when the Nordics exterminated the non-Nordic natives of an area instead of merely

conquering them. But then there was left no large serf-class for the maintenance of a culturally innovative aristocracy.)

The strongest center of Greek influence on the mainland was Mycenae, and on this center a new civilization arose in the 16th century B.C. Despite the lack of any real literature, it reached greater cultural heights than any previously achieved by man.

In social organization, in architecture, in sculpture and metalwork and ceramics, and in the other arts of civilization the Mycenaean Greeks totally eclipsed the Cretans. The artistic treasures unearthed from the ruins of Mycenae by German archaeologist Heinrich Schliemann in the 19th century astounded the world.

Conquest of Crete and Troy. Early in the 14th century B.C. the Mycenaeans also eclipsed Crete politically, invading that island and subduing it.

A little over a century later—around 1250 B.C.—the Mycenaeans also subdued Troy, in northwestern Asia Minor. The conflict between Mycenae and Troy is the subject of Homer's great epic, the *Iliad*.

The earliest known depiction of the Trojan Horse
from the Mykonos vase, ca. 670 BC

Troy itself was, at that time, also a Greek city, and had been for 700 years. An earlier city on the same site, essentially Mediterranean and Minoan in character, had been conquered and rebuilt by Greek invaders in part of the same wave that entered the Greek mainland just after 2000 B.C.

It is still possible to analyze the religion of the Greeks of the historical period into Hellenic and non-Hellenic components. When the Hellenes first came to Greece, they brought with them an Olympian pantheon created in their own image, both physically and psychically. Their gods, with one notable exception (Poseidon, the black-haired sea god), were described by Homer as golden-haired and ivory-skinned.

And Zeus, in his relations with his family of gods and goddesses, perfectly reflected the essentially masculine spirit and the patriarchal structure of all natural and healthy Indo-European societies.

Pelasgian religion was, on the contrary, chthonic (embedded in the earth) in its orientation, feminine in its spirit, matriarchal in its structure. The gods and goddesses of the Pelasgians were mysterious, subterranean creatures, headed by the Earth Mother, who has homologues in the religions of most other Mediterranean peoples.

The Pelasgians' deities were concerned, above all else, with sexual reproduction, and they were worshipped in orgiastic rites and with much sexual symbolism. Snakes and bulls, for example, the former both phallic and chthonic, the latter a symbol of reproductive potency, played a major role in Minoan religion.

In Greek tradition Zeus overthrew an older group of gods, the children of Gaia, the Earth Mother, before securing his own role as Sky Father and supreme deity. Just as in the case of the Scandinavians it is very tempting to see in this tradition a mythologized reference to the ancient conflict between invading Indo-Europeans and conquered Mediterraneans.

Because the Mediterraneans were only conquered and not exterminated; because they formed the bulk of the economic base on which Greek society rested; because the lifestyle of Hellenes themselves changed, becoming more dependent on agriculture than before; and because race mixture inevitably followed conquest, it is not surprising that the religion of the conquerors underwent a change and assimilated many elements from the religion of the conquered natives.

A people's religion generally reflects the essential elements of the race-soul of that people, but it is only under completely natural conditions, free from

extraneous cultural and racial intrusions, that the reflection is perfect. Whenever a mixing of diverse peoples occurs, the mirror of the soul is clouded; likewise, when a religion of alien origin is imposed on a people, even without racial mixture.

In the latter case the genetic spiritual predispositions remain unchanged and will eventually reassert themselves. Often this reassertion may take many centuries, because the magnet of the soul's compass is not as strong as we might wish; a long period is required for it to settle down and find its true direction again after it is jarred.

Chapter 10

- Last Nordic Invasion of Greece

- Precedes Rise of Classical Civilization

- Dorians Brought Iron, New Blood to Greece

- Athenian Democracy Led to Downfall

Greece was invaded by Greek-speaking Northerners several times during prehistory. Those who arrived in the period 2,100-1,900 B.C. founded the great Mycenaean civilization, which flourished from the end of the 16th century until about 1,200 B.C.

Homer, whose *Iliad* and *Odyssey* describe Mycenaean Greece, refers to the Greeks, or Hellenes, inclusively as "Achaeans." In fact, however, the Achaeans were only one of the Hellenic tribes which were in Greece in Mycenaean times.

In addition to the Achaeans, who occupied most of the Peloponnesus (the southern peninsula of Greece, in which Mycenae was located), there were the Aeolians and the Ionians, who occupied other portions of the mainland, many of the Aegean islands, and the west coast of Asia Minor. The Ionians, in particular, settled in Attica and were the founders of Athens.

These tribal divisions apparently predate the arrival of the first Hellenes in Greece, and it seems likely that the Achaeans, Aeolians, and Ionians invaded the Aegean region separately, over a period of several centuries.

And there were also the non-Greek Pelasgians, the Mediterranean aborigines, who occupied the lowest stratum of Greek society and substantially outnumbered the Hellenes in Mycenaean times. As pointed out in the last installment, the Mycenaean Greeks were influenced culturally by these Mediterraneans—and, as time passed, racially as well.

In the late 14th and early 13th centuries B.C. more Greek-speaking Indo-Europeans arrived, coming westward across the Aegean in ships. They were Homer's "divine born" heroes, the fathers and grandfathers of the warriors who sacked Troy about 1,250 B.C.: golden-haired Achilles, the sons of Atreus, and the other princes and kings of the *Iliad*. They settled in Greece, founded dynasties, and lived in a manner remarkably like that of northern Europe's feudal lords more than twenty centuries later.

A couple of generations after the fall of Troy—exactly eighty years afterward, according to Greek tradition—a new group of divine-born warriors swept down on Greece, this time from the north. They were the Heraclidae, the supposed descendants of the blond demigod Hercules, and with them came the Dorians, the last of the major Hellenic tribes to reach the Aegean region.

The Dorians, who had settled in central Greece a few years earlier, proceeded to conquer the Achaeans, occupy the Peloponnesus, and extinguish Mycenaean civilization. But, in so doing, they prepared the way for the rise of a new civilization which would greatly surpass the old one. Displaced Achaeans, Aeolians, and Ionians migrated to new areas, sometimes displacing those people already there and sometimes amalgamating with them.

The Dorians were blonder than the Achaeans they conquered, but that is only because the Achaeans had been mixing with the Mediterranean aborigines for several centuries before the Dorians arrived; originally the two tribes had been of the same racial composition.

But the Achaeans were certainly more civilized than the rude, new arrivals from the north, and it was 400 years before Greece recovered from the cultural shock of the Dorian invasion.

Historians' bias

The four centuries between the Dorian invasion and the flowering of the literate Classical civilization are referred to by most historians as "the Dark Age," for much the same reasons that the period between the fall of Rome,

more than fifteen centuries later, and the flowering of Mediaeval civilization is also called “the Dark Ages.”

In both cases a people of an older civilization, who had begun to succumb to racial mixing and decadence, was overwhelmed by a more vigorous and racially healthier but culturally less advanced people from the north. And in both cases a period of gestation took place over a dozen generations or so, during which a synthesis of old and new elements, racial and cultural, occurred, before a new and different civilization arose from the ruins of the old.

Unfortunately, most historians tacitly assume that the records of political and cultural activity which have come down to us from periods of civilized literacy provide all the data needed to yield an understanding of the historical process. The state of development and degree of organization and complexity of city life are taken as a yardstick by which to evaluate the significance or historical importance of a particular period. And if one’s standards of value are geared to such things as the volume of commerce, the gross national product, or even the intensity of scientific, literary, and artistic activity, such a yardstick may seem, at first glance, to be proper.

But there are other standards of value, such as those of the National Alliance, which differ somewhat from the customary ones. For it is not in the external forms of organization and activity of a people that we see the most important criteria for making a judgment as to the significance of a particular period, but rather in the actual racial constitution of a people and in the dynamic processes which, for better or worse, are influencing that racial constitution.

Although the basic racial constitution of a people is always intimately related to that people’s achievements in commerce, science, industry, art, politics, and warfare, still the two sets of criteria can lead to fundamentally different evaluations of a given historical period. This is a consequence of the fact that race building and decay are usually strongly out of phase with civilization building and decay.

Thus, the long ages between the periods of maximum civil activity—ages which the historian customarily ignores as being of only slight importance

—may very well be periods of the greatest interest from a standpoint of racial dynamics.

It is, of course, true that the periods of maximum civil activity are precisely those which yield a maximum of written records, artifacts, and the other raw materials from which the historian builds his tale. But relative abundance of evidence should not be interpreted as equivalent to relative historical significance, regardless of the historian's value criteria.

The record of the rise and fall of pure races constitutes the primary history of mankind, and the rise and fall of civilizations occupy a place of secondary importance. This statement may seem self-evident to those already accustomed to looking at history from a racial viewpoint, but it is by no means generally accepted by historians today. Until it is, much historical writing will continue to be flawed in a fundamental way.

Sparta

The Dorians of Laconia organized the Peloponnesian population in a three-layered hierarchy. At the top were the citizens of Sparta, the Spartiates, all of pure Dorian blood, ruled by their kings.

At the bottom of the social structure were the Helots, or serfs, consisting of the aboriginal Mediterranean elements as well as many of the conquered Achaeans of mixed blood. No Spartiate could engage in trade or practice a craft. The Perioeci handled all their commerce, and the Helots provided all their other needs.

Sparta thus had the only full-time, professional army in the Aegean world, and this fact gave her an influence vastly disproportionate to her numbers. So thoroughly did Sparta dominate all her neighbors, and so thoroughly feared and respected by all other Greeks for their military prowess were the Spartiates, that for more than 800 years the city had no need of walls or an acropolis, in marked contrast to every other Greek city of those times.

For another thing, the Spartiates gave an emphasis to racial fitness which went far beyond the needs of a strong and efficient army. Their eugenics program placed a premium on physical beauty—on aesthetic qualities, not just on raw strength or robustness. Spartan women, for example, were a far cry from the muscle-bound behemoths one sees on Soviet women's Olympic teams these days; instead, they were judged by other Greeks to be among the most beautiful and graceful, as well as the fairest, of Hellenic women, rivaled in beauty only by the women of Thebes.

Another Spartan practice which suggests that racial rather than imperialistic motives may have been uppermost in the minds of their leaders was the regular thinning out of the Helot population, in what was known as the *crypteia*. This admirable institution sent teams of young Spartiates out into the countryside with daggers to dispatch Helots by the hundreds—an undertaking hardly consonant with a desire for as many subjects as possible, which is the norm for imperialists.

It is easy to imagine the Spartiates, upon their arrival in Laconia, surveying the moral decadence and the racemixing which had made the Achaeans such an easy conquest for the Dorians, and then instituting a carefully designed program to safeguard themselves from a similar fate. For a time this program succeeded; the moral character and the racial quality of the Spartiates remained famously high. But ultimately it failed in both regards.

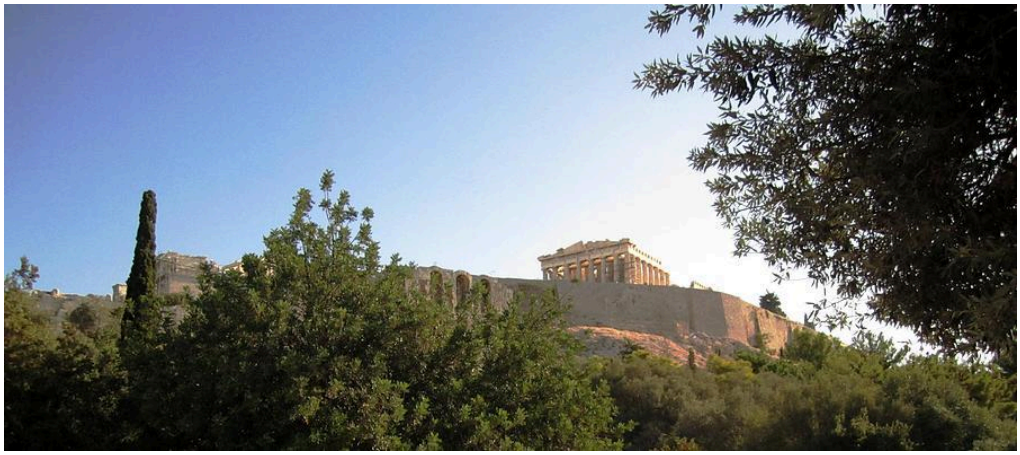
As with other ruling classes at other times, the Spartiates did not produce enough children to make up for their losses in war. Even heavy penalties for celibacy and late marriage, and exemption from taxes for those Spartan families with four or more children, did not solve the problem.

At the beginning of the fifth century B.C. the Spartiates were able to field an army of 8,000 men against the Persians, but after the costly Spartan

victory over Athens and her allies in the Peloponnesian War (431-404 B.C.) Spartan numbers declined rapidly. When the Spartiates marched against Thebes in 371 B.C., there were too few of them to prevail. After their decisive defeat by the Thebans at Leuctra, the Spartan army numbered only 2,000 warriors. A century and a half later there were only 700 of them, and they passed from the pages of history.

The Spartiates never succumbed to racemixing, but they did succumb to their own lifestyle. They would have been well advised to eliminate the Helots of the Peloponnesus and the Mediterranean population of Crete altogether and to establish a purely Dorian peasant class in those areas. Then they may well have been able to practice a successful eugenics program, maintain their moral health, and have a stable population too. But, of course, they did not have the advantage which hindsight gives us.

The other Hellenic tribes did succumb to racemixing. Their populations did not suffer the decline in numbers which the Spartiates did, but they suffered a decline in racial quality which resulted in their extermination, perhaps more slowly but just as surely—and less cleanly.



Athens

Athens was Sparta's great political rival during much of the Classical Age. Athenian society came to be organized along quite different lines from

Spartan society, but at the dawn of Greek history the similarities outweighed the differences.

The earliest Athenians were, like the other Hellenes, predominantly Nordic in blood and culture. Their social structure was aristocratic, and they were ruled originally by hereditary kings, just as in the case of the Spartiates.

In the seventh century there were two principal differences, from a racial viewpoint, between Sparta and Athens. The first difference, in favor of Sparta, was a culturally and racially more homogeneous class of citizens in Sparta than in Athens. The second was that Athens had a free citizen-peasantry—a decided plus for her.

By the beginning of the sixth century, however, the Athenian peasants were in danger of losing their freedom, many of them having already been sold into slavery and others being effectively chained by indebtedness.

The social unrest resulting from this situation led the Athenians to give absolute power to Solon, a nobleman, in the hope that he could improve things. Solon gave Athens a constitution which wrought a number of changes with long-lasting effects, some good and some bad. On the positive side, he outlawed the practice of enslavement for indebtedness. But he also took the decisive step of transferring the power of the Athenian state from the hands of the aristocracy into the hands of a plutocracy.

Although this latter change was only *de jure* at first, since the aristocrats were also the plutocrats, it shifted the ultimate criterion of fitness to rule from blood to gold. Henceforth, any sufficiently wealthy speculator who had acquired enough land to yield the specified amount of agricultural produce could theoretically qualify for the highest office in the state and for membership in the Council of the Areopagus: the highest judicial body in Athens, made up of nobles who had formerly held the office of *archon*, or ruler.

Race-Based Citizenry. Even after Solon, however, democracy did not devour the Athenians all at once. Solon and the tyrants who gained power shortly after his administration, the Peisistratids, governed an Athens in which citizenship was still a racial matter, being based on membership in

one of the kinship groups, or clans, which made up the Hellenic tribes of Attica.

In 509 B.C., 85 years after the beginning of Solon's administration, another "reformer," Cleisthenes, took office, and he undertook a program of gerrymandering which laid the basis for changing citizenship from a racial to a geographic affair. From this point it was downhill all the way for Athens, racially speaking.

Half a century later the last remnants of power were transferred from the Areopagus to a popular council. All the abuses of mass party politics with which Americans are all too familiar were thenceforth the lot of the Athenians.

Law of Pericles. As the prosperity of Athens grew, more and more foreigners crowded into Attica, with intermarriage inevitably occurring. A temporary halt to the pollution of the Athenian citizenry by the offspring of aliens came in 451 B.C., when the great Pericles pushed through a law restricting citizenship to those born of an Athenian father and an Athenian mother. Only four decades later, however, in order to make up the enormous losses suffered in the Peloponnesian War, Athens bestowed citizenship on tens of thousands of foreigners.

And in the fourth century, although the citizenship law of Pericles remained on the books, every variety of Levantine mongrel was claiming Athenian citizenship. The banking industry of Athens, for example, was entirely in the hands of Semites, who had taken Greek names and were awarded citizenship for "service to the state," much in the way Jews and Negroes have been elevated to the British "nobility" by the score in recent decades.

Darkening of Hellas. Intermarriage was rife, and the darkening of the Hellenes of Athens was well under way. Racial, moral, and cultural decline went hand in hand. The second-century historian Polybius described his countrymen as "degenerate, pleasure-seeking beggars, without loyalty or belief, and without hope for a better future."

A century later, in the reign of Augustus, the Roman writer Manilius reckoned the Hellenes among the dark nations (*coloratae genies*). And so the Athenians, like the Spartiates, passed from the pages of history.

Extermination or expulsion

If it is difficult to believe that as great a state as Athens could pass from Nordic genius and glory to mongrelized squalor in a few centuries, just think for a moment of the racial transformation of America which has taken place in a single century. And imagine what America will be like two or three centuries hence (barring a White revolution), when Whites are a minority, outnumbered by both Blacks and Chicanos. America's technology and industry may coast along for a century or two on the momentum acquired from earlier generations, as Athens' culture did, but the American people—the real Americans—will have passed from the pages of history.

The passing of the Hellenes must be regarded as one of the greatest tragedies of our race. A great-hearted and noble people, filled with genius and energy, they seized upon the resources in labor, material, and land which their conquest of the conservative Mediterranean world offered, and they wrought one of the most progressive civilizations this earth has yet seen. Indeed, many of their creations remain unsurpassed to this day.

This catastrophic mixing of bloods has occurred over and over again in the history and prehistory of our race, and each time it has been lethal. The knowledge of this has been with us a long time, but it has always failed us in the end. The Hellenes of Sparta and Athens both strove to keep their

blood pure, but both ultimately perished. The only way they could have survived would have been to eliminate the entire indigenous population, either through expulsion or extermination, from the areas of the Mediterranean world in which they settled.

The Hellenes always possessed a certain feeling of racial unity, distinguishing themselves sharply from all those not of their blood, but this racial feeling was, unfortunately, usually overshadowed by intraracial conflicts. The rivalries between Hellenic city-states were so fierce and so pervasive, that the Mediterranean natives were more often looked upon as a resource to be used against other Hellenes than as a biological menace to be eliminated.

Chapter 11

- Indo-Europeans Conquered Middle East, Perished through Racemixing

- Mighty Hittite Empire Was Built by Nordics, Destroyed by Nordics

- Aryan Warriors Ruled Persian Empire, India

- Only Total Separation Can Preserve Racial Quality

Before we deal with the next Indo-European peoples of the Classical Age—the Macedonians and the Romans—let us review briefly the history of our race to this point, and let us also look at the fate of some Indo-Europeans who, unlike those we have already studied, invaded Asia instead of Europe.

Around the middle of the fifth millennium B.C., a new racial type made its first impact on Old Europe. The people of this type were taller and more rugged than the White Mediterraneans, but not so tall or rugged as the Cro-Magnons. They were the Nordics, and 7,000 years ago they occupied a large area in Russia, mostly steppeland, north of the Black Sea and between the Black Sea and the Caspian Sea.

Their language was Proto-Indo-European, from which Greek and Latin and the great Germanic, Celtic, and Slavic language families of Europe evolved. They were an extraordinarily energetic people, who hunted, farmed, and raised livestock. In particular, they domesticated horses, riding them and using them to pull their swift, light, two-wheeled chariots over the grassy plains.

When these Nordic horsemen of the northern steppes (or battle-axe people, as they have been called) outgrew their grassy homeland, some of them

migrated westward into Europe. We have followed the fortunes of these migrants in earlier installments in this series.

But some moved east and south, into Asia instead of Europe. We do not know when the first of these movements occurred or when the Nordics first made contact with the Mediterranean peoples of the Middle East.

Black-Haired Sumerians. The Sumerians, who built the first literate civilization in the Middle East, around 3,500 B.C., were Mediterraneans, not Nordics. Their language was unique, related neither to any Indo-European tongue nor to the Semitic languages of the indigenous population of the Middle East.

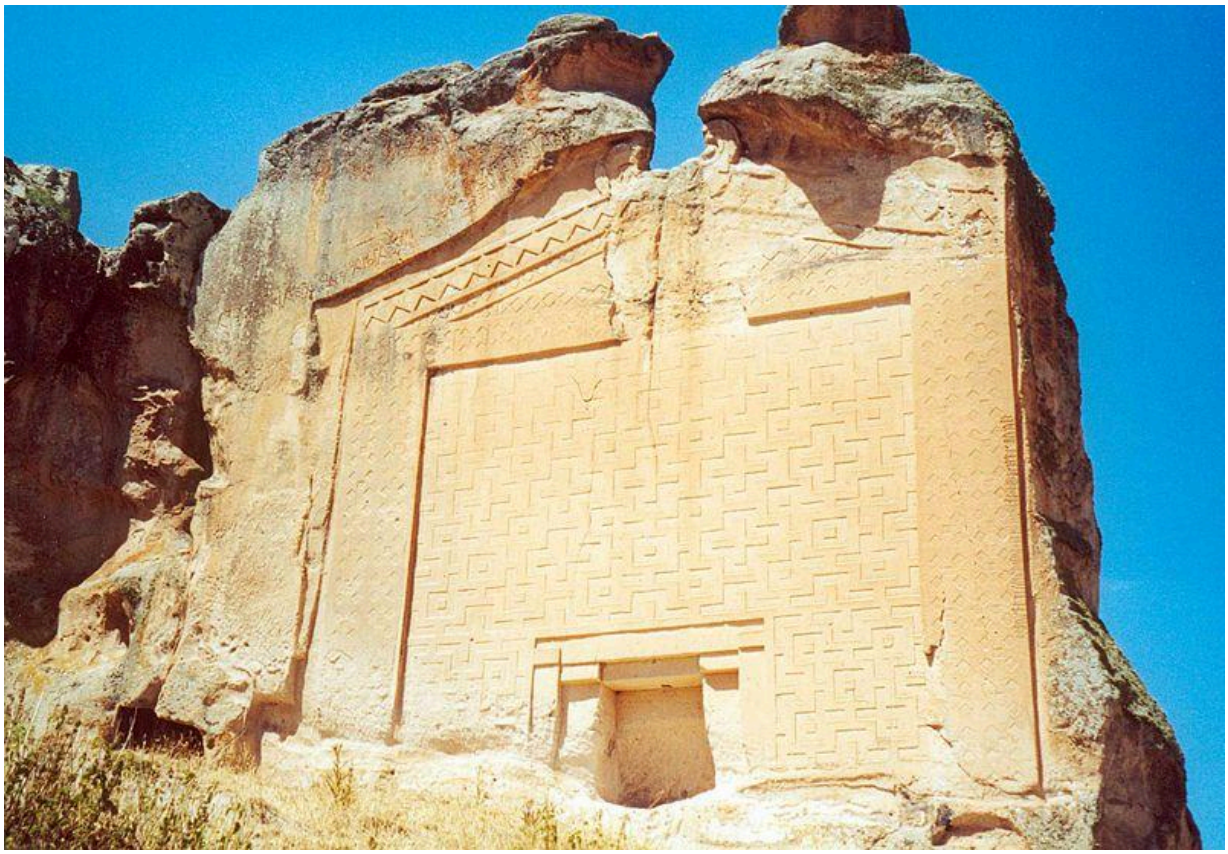
We do not know whether the Elamites, a non-Semitic Mediterranean people of southeastern Mesopotamia and western Iran, were ruled by Indo-Europeans. But we do know that several Mediterranean peoples of the Middle East were indeed conquered and ruled by a Nordic elite. Among these were the Hittites, the Kassites, and the Hurrians.

Conquest of Babylon. There are no written records of the first few centuries after the Nordic conquest of the Hatti; the Hittites entered history in the 17th century B.C., when King Labarnas ruled. They began being mentioned in the records of their Semitic neighbors, who were becoming increasingly alarmed as Hittite squadrons raided further and further afield.

Not only had the Hittites become skilled in *blitzkrieg* tactics with their war chariots, making lightning raids across the mountains and down into the plains of northern Mesopotamia and Syria, but they fought with weapons of a new kind, previously unknown to their Semitic foes: iron weapons. The Hittites ushered in the Iron Age.

Although the Semitic armies of the plains could not stand up against the Hittite warriors and their chariots on the battlefield, the plains cities were heavily fortified; if the Semites could reach the safety of their walls, the fast-moving Hittite squadrons could not harm them. So the Hittites taught themselves the tactics of siege warfare. The first major city to fall to them was Aleppo, capital of the Semitic kingdom of Yamkhad, in northern Syria.

A few years later, in 1595 B.C., the Hittites, under King Mursilis, captured mighty Babylon, which lay a full 500 miles southeast of Aleppo. The Semites were taken completely by surprise, and the fast-moving Hittite army burned and plundered the most powerful Semitic capital. The Hittites, unfortunately, were not numerous enough to adequately garrison their conquest, and so they had to withdraw to the north again with their booty, leaving Babylon to be occupied and ruled by the Kassites.



New Blood: Phrygians. In succeeding centuries the Hittites built a mighty empire in the Middle East which lasted until about 1,200 B.C. As was so often the case with other empires founded by Indo-Europeans, the proximate cause of the demise of the Hittite empire was the appearance on the scene of a new group of Indo-Europeans who had not yet polluted their blood through racemixing—in this case, the Phrygians.

Toward the end of the 13th century the Phrygians came around the western end of the Black Sea and crossed over into Asia Minor from Macedonia. Their Indo-European cousins, the Dorians, may well have been their traveling companions, until the paths of the two groups separated in Macedonia, with the Dorians continuing southward to conquer the Achaeans of the Peloponnesus, while the Phrygians turned eastward to conquer the Hittites.

At about the same time, a group of Indo-European invaders—part of a larger group given the name "Peoples of the Sea" by the Egyptians—landed on the coast of southern Canaan, conquered the local Semites, and established a kingdom. They were the Philistines, from whom came the modern name of the territory they occupied: Palestine.

The exact origin of the Peoples of the Sea is not known with certainty. About all that can be said is that they had previously lived in the Aegean area: on the Greek mainland, the coast of Asia Minor, or the Aegean islands. In any event, they were Indo-Europeans—Nordic White men who had come into the Aegean area from north of the Black Sea at some earlier time.

The Philistines eventually extended their hegemony over the Semitic Israelites, who were their neighbors, and exacted tribute from the Israelite cities. The Israelites in turn regarded the Philistines as arch-enemies and hated them as only Jews can. Thus arose the Old Testament slurs against the Philistines, leading to the use of the word "Philistine" in a derogatory sense even today by Indo-Europeans raised on an unhealthy diet of Jewish mythology.

Every White man, woman, and child should understand that, on the contrary, the Philistines were the "good guys" in that ancient conflict between Aryan and Semite—a conflict which has continued unabated to this day.

The modern Palestinians, of course, bear as little resemblance to the ancient Philistines as the modern inhabitants of north-eastern Syria do to the ancient Mitanni.

Because this elite generally chose to conquer and rule, rather than to exterminate, they invariably fell victim to racemixing and eventual

absorption into the non-Indo-European masses. Today their only traces are to be found in an occasional gray-eyed or blue-eyed or green-eyed Turk or Syrian, a fair-haired Iraqi or Palestinian.

In the cases of those peoples who left extensive records, oral or written, which have come down to us, it is plain that the failure of the Indo-Europeans who invaded the Middle East and other parts of Asia to maintain their stock unmixed was not due to a lack of racial consciousness: there was always a strong awareness of the fundamental differences between themselves and the non-Indo-European peoples around them. Nor was it due to any milksop morality, any turn-the-other-cheek doctrine of pacifism or false humanitarianism which kept them from extirpating the alien gene pool in order to preserve the integrity of their own.

Economics over race

The ultimate downfall of the Nordic conquerors in Asia, just as in the Mediterranean world, can be traced to an economic consideration and to an error in human judgment.

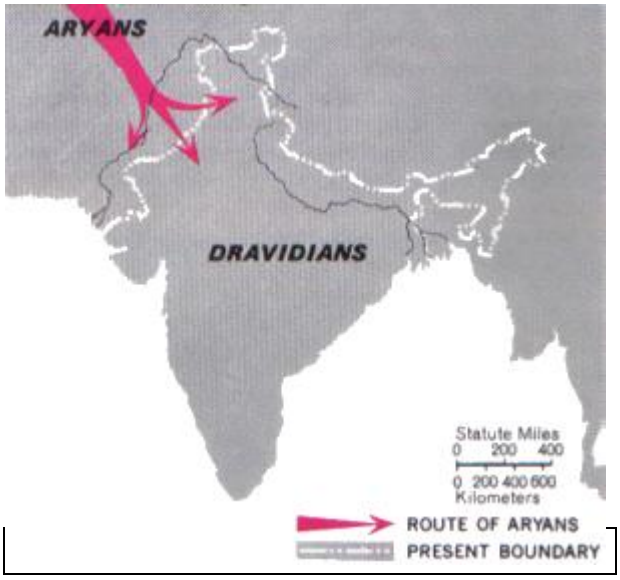
The economic consideration was that a conquered population, just like the land itself or the gold and other booty seized by the conquerors, had real value. Whether the people were enslaved or merely taxed as subjects, they were an economic resource which could be exploited by the conquerors. To drive them off the land or wipe them out completely would, from a strictly economic viewpoint, be akin to dumping captured gold into the ocean.

Such an action could be justified to a conquering tribe of Indo-Europeans only if they were willing to subordinate all economic considerations to the goal of maintaining their racial integrity into the indefinite future—and if they also had a sufficiently deep understanding of history to foresee the inevitability of racial mixing wherever two races are in close proximity. Unfortunately, even where the will for racial survival was very strong, the foresight was insufficient. Measures which were quite adequate to prevent racemixing for a few generations, or even for a few centuries, broke down over the course of a thousand years or more.

Aryans. The foregoing remarks are especially well illustrated by the fate of a related group of Indo-European tribes whose members called themselves Aryans. Although the name “Aryan” is sometimes used to designate any person of Indo-European ancestry, it applies especially to the tribes which, beginning probably in the third millennium B.C., migrated eastward and southeastward from the ancient Nordic homeland, some going down through Turkistan and into Iran from the northeast—and some into the more easterly foothills of the Hindu Kush, in what is now Afghanistan.

The high Iranian plateau, much of it covered with grass, provided an ideal territory for the horsemen from the northern steppes. They multiplied and prospered, raiding their non-Indo-European neighbors in the Zagros Mountains or on the edge of the Sumerian plain from time to time, collecting slaves and booty. They maintained their racial purity scrupulously enough, however, so that, as late as the middle of the first millennium B.C., King Darius the Great could still proudly and truthfully boast: “I am an Aryan, the son of an Aryan.”

But Semites and other aliens became more numerous in Iran as the might and wealth of the Aryan Persians grew. In the reign of Darius’ son Xerxes, as we know from the Old Testament’s Book of Esther, Jews were already quite influential there. Today, 2,500 yeas later, the Iranians are no more Aryan than their Semitic neighbors, so thoroughly have the genes of the various races in that part of the world been mixed.



Conquest of India. To the east, in India, the details were different, but the outcome was the same. In the 16th century B.C. there was a thriving, non-White civilization in the Indus valley, with centers at Mohenjo-daro and Harappa. Trade was carried on with countries as far away as Egypt.

Then the Aryans came across the towering, ice-covered Hindu Kush in the north and fell upon the dwellers in the southern valleys with irresistible ferocity. First Harappa, and then Mohenjo-daro, was razed, and the Indo-Europeans were in possession of the rich Land of the Seven Rivers.

It was yet another land whose aboriginal inhabitants differed profoundly from the Indo-European conquerors, both physically and spiritually. And in this new land the Aryans made as determined an effort as anywhere to avoid racemixing.

The tribal society of the Nordic invaders was already organized hierarchically into three estates, or castes: the priests, the warriors (from whom came the rulers), and the workers (farmers, craftsmen, and merchants). After the conquest of the Indian aborigines (or *dasyus*, as the Aryans called them), a fourth estate was added: that of the servants, the hewers of wood and the fetchers of water.

The estates, which among the Aryans had been somewhat flexible, offering the possibility of social movement from one estate to another, became fixed in an absolutely rigid caste system. Not only intermarriage, but every form

of social intercourse between the castes except that absolutely necessary for the functioning of society, was banned, and the ban had the authority of religion as well as of law.

The Sanskrit literature of the ancient Aryans is filled with references to the distaste the Nordic conquerors felt for the dark, flat-nosed natives. Poets referred to the *dasyus* as “the noseless ones” and “the blackskins.” One poet wrote, “Destroying the *dasyus*, Indra (the ancient Aryan god of the sky, cognate with the Hellenic Zeus and Roman Jupiter, head of the Aryan pantheon prior to the rise of Brahmanism) protected the Aryan color.” According to another poet, “Indra protected in battle the Aryan worshipper… he conquered the blackskin.” And still another: “He (Indra) beat the *dasyus* as is his wont… He conquered the land with his white friends.”

The Sanskrit literature, incidentally, has preserved for us the most extensive sample of an Indo-European language from the second millennium B.C. (assuming that the earliest *Vedas*, which were originally transmitted orally, were fixed in their present form sometime prior to 1,000 B.C.). Many common Sanskrit words are quite similar to common words of the same or similar meaning in the classical or modern European languages, thus illustrating the unity of the Indo-European peoples and their languages over the enormous area of the earth’s surface which they eventually covered.

Unfortunately, the Aryans of ancient India were far more successful in preserving their language than their racial integrity. The Brahmans and Kshatriyas of the India of today are lighter, on the average, than the Untouchables, and there are a number of individuals in northern India who are practically White in their coloring and features—but, nevertheless, the Aryans are gone forever. All their initial determination and all the rigidity of the caste system were insufficient to prevent a mixing of genes over the span of 35 centuries.

The insidiousness of the destruction of a race through racemixing lies in the gradualness with which it can proceed. In the beginning one has two quite distinct races—one tall and fair, the other short and dark. Keeping the two from mixing genetically seems a simple matter.

By the time the damage has become quite noticeable, racial decadence has become irreversible. The subtle but essential qualities of psyche and intellect in the Aryans which led to conquest and to the building of Aryan civilization are diluted to ineffectiveness in their almost-Aryan descendants fifteen or twenty centuries later, even though fair hair and blue eyes may still be abundant.

That is what happened to Aryan Persia and Aryan India. And it is also what is happening to Aryan America and Aryan Europe today.

Chapter 12

- Macedonian and Roman Empires Were Built by Nordics

- Latin Founders of Rome Came from Central Europe

The last five installments in this series have dealt with the migrations of Nordic, Indo-European-speaking tribes from their homeland in southern Russia, beginning more than 6,000 years ago and continuing into early historic times. In installment 11 we traced the fate of those Nordics who invaded Asia, conquering races which differed substantially from them and eventually being absorbed by those races, despite strong measures for self-preservation.

Only those Nordics who migrated westward, into Europe rather than into Asia, have left a significant genetic heritage. And only those who went northwestward predominated genetically in the long run. Along the shores of the Mediterranean the population density of non-Nordic natives was too high, and racial mixing eventually overwhelmed the invaders. We have already seen what happened to the Greeks.

Balkan Nordics. To the north and northeast of Greece, from the head of the Aegean Sea to the eastern shore of the Adriatic Sea, other Nordic peoples from beyond the Black Sea settled. Among these peoples were the Illyrians, the Dacians, the Thracians, and the Macedonians. Very roughly, the Illyrians occupied the territory comprising much of present-day Yugoslavia and Albania; the Dacians occupied the loop of the lower Danube, in what is now Romania; the Thracians occupied Bulgaria and European Turkey; and the Macedonians occupied the territory between Albania and Bulgaria, comprising the Macedonian provinces of Yugoslavia and Greece. This was

a greatly varied territory, and consequently the Nordic inhabitants, though closely related in blood and culture, experienced varied fates.

As we noted in earlier installments, this territory was the site of the Mediterranean Neolithic culture known as Old Europe, which arose about 8,000 years ago and lasted until the first Nordic invasions, which came during the late fifth and early fourth millennia B.C. The early invasions were numerically thin, however, and resulted, in many parts of this Balkan area, in a situation with which we are already familiar: a Nordic warrior elite ruling masses of indigenous Mediterranean farmers and craftsmen.

Blending, Disunity. This situation led to a great deal of racial and cultural blending. The languages of the Nordics prevailed everywhere, but their blood and their religion became mixed with those of the Mediterraneans. For example, even as late as historic times, when further invasions had greatly reinforced the Nordic racial element in the area, the Thracian religion remained a strongly interwoven blend of Mediterranean Earth Mother elements and Nordic Sky Father elements. In the case of the Greeks the Nordic elements had prevailed, but in the case of the Thracians the Mediterranean elements, with their serpent-phallic symbolism and orgiastic rites, played a much larger role.

Both geography and the inhomogeneous racial pattern of the area worked against political unity, and the Balkan region, in ancient times just as in recent times, remained balkanized. Only in Macedonia did a strong enough central authority arise and maintain itself long enough to have a major impact on the world beyond this corner of Europe.

Rise of Macedonia. Ancient Macedonia consisted principally of an inland, mountain-and-plateau region (Upper Macedonia); and a grassy plain at the head of the Thermaic Gulf (Gulf of Salonika), spanning the valleys of the lower Haliacmon (Vistritsa) and Axius (Vardar) Rivers. The Macedonian plain provided ideal conditions for the Nordic horsemen from the steppe of southern Russia.

In the middle of the 12th century B.C. the Dorian invasion swept through Macedonia on its southward course, and a large contingent of Dorians

remained in the Macedonian plain, pushing much of the earlier population of Greeks, Thracians, and Illyrians into Upper Macedonia.

After a half-millennium of consolidation, the Macedonian kingdom was born. The first Macedonian king, Perdiccas I, unified the Dorians and the other tribes of the plain and brought them under his control around 640 B.C. Three centuries later King Philip II brought Upper Macedonia into the kingdom as well.

The Macedonians in the fourth century B.C. still had the vigor which decadence had drained from the Greeks of the south, and Philip was able to establish Macedonian hegemony over the greater portion of the Balkan peninsula. In 338 B.C., in the battle of Chaeronea, he crushed the Greek armies, and Macedonia became a world power.

Alexander the Great. But it was Philip's son. Alexander, who used this power base to launch a new and vastly greater wave of Nordic conquest. In 336, at the age of 20, he succeeded his father as king of Macedonia. Within a decade he had conquered most of the ancient world.

Alexander's principal conquests lay in the Middle East, however, in the area treated in the previous installment: Egypt, Palestine, Syria, Asia Minor, Mesopotamia, Iran, Afghanistan, and the Aryan realm of northwest India. The greater portion of this territory had already been conquered by the Persians, under Cyrus the Great, two centuries earlier. By bringing it under common rule with Greece and Macedonia, Alexander created the greatest empire the world had yet seen.

Unfortunately, despite his military and organizational genius, Alexander did not understand the racial basis of civilization. He dreamed of a unified world-empire, with all its diverse races expressing a single culture and ordered by a single rule. At a great feast of reconciliation between Greeks and Persians at Opis, on the Tigris River some 40 miles above Baghdad, in 324, when his conquests were complete, he stated his dream explicitly.

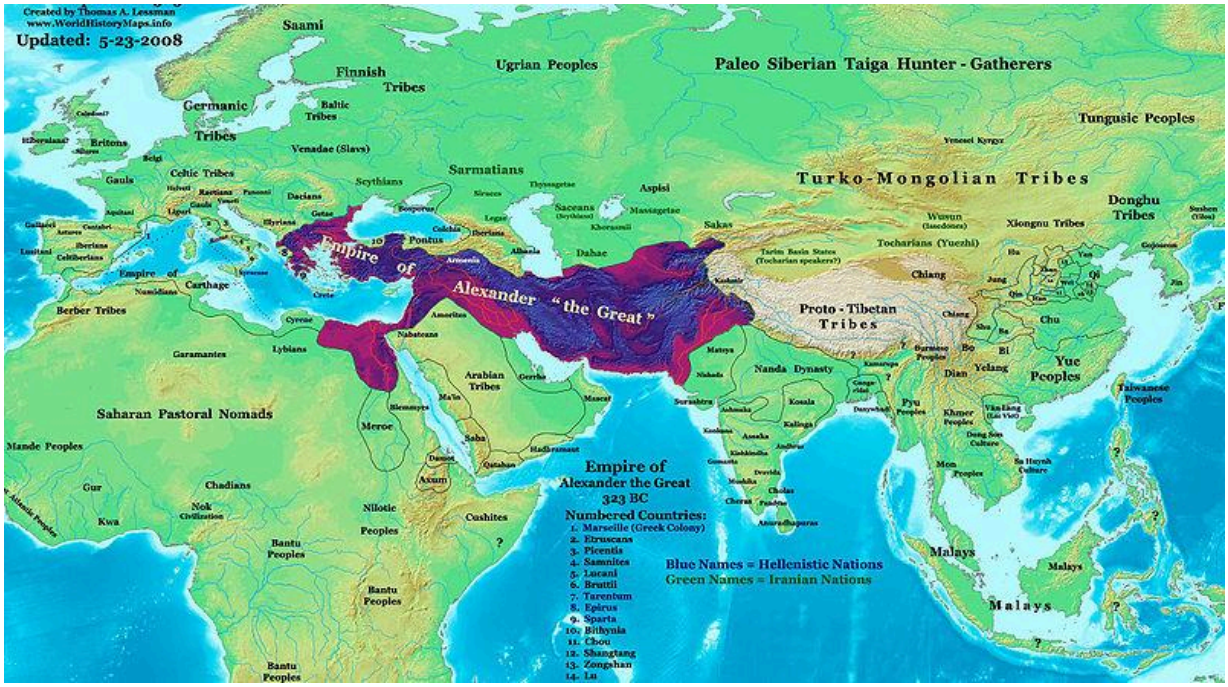
Forced Racemixing. And throughout his brief but uniquely dynamic career of empire-building, Alexander acted consistently with this dream. He adopted Asiatic customs and dress, blending them with the Macedonian lifestyle and requiring many of his officers to do the same. He left in power

many of the native satraps of the conquered regions, after receiving their oaths of loyalty. And it was not Macedonian Pella, but Semitic Babylon which he chose as the capital of his empire.

Alexander preached racemixing, and he practiced it. During the conquest of Sogdiana (comprising the modern Uzbek and Tadzhik Republics of the U.S.S.R.) he took to wife the daughter, Roxane, of a local baron. Four years later, at Susa, in 324, he also married the daughter of the defeated Persian king, Darius II. On that occasion he bade his officers and men to imitate him; nearly a hundred of the former and 10,000 of the latter took native brides in a mass marriage.

Alexander's brides, and presumably those of his officers as well, were of noble Persian blood, which, even as late as the fourth century B.C., meant most of them were White—Nordic, in fact. But certainly most of the 10,000 brides of his soldiers were not; they were Asiatics: Semites and the bastard offspring of Semites and Aryans and a dozen other races.

Short-lived Empire. On June 13, 323 B.C., at Babylon, Alexander, not yet 33 years ears old, died of a fever—and with him died the unnatural dream of a mixed-race universal empire. Most of his Macedonian troops at once repudiated their Asiatic wives. His satraps began revolting. The various plans he had set in motion for homogenizing the culture and government of his vast realm became sidetracked.



Elements of Alexander's empire survived long after his death. In Egypt, for example, the Macedonian Ptolemaic dynasty lasted three centuries; Queen Cleopatra was not an Egyptian by blood, but a Macedonian. And in the east, after the breakup of the empire, local rulers claimed descent from Alexander, even as late as modern times.

But the far-flung empire itself had no natural unity, no unity of blood or spirit; and even if Alexander had lived long enough to impose an artificial unity of coinage and dress and language and custom, it would still have required the strength of his unique personality to hold it together. And it is well that the empire died with him; otherwise it might have sucked the best blood out of Europe for centuries, in a vain effort to maintain it.

Lost Opportunity. The attractions of the vast and rich Orient for one Nordic conqueror after another are obvious. What is unfortunate is that none made racial considerations the basis of his program of conquest—and it could have been done.

Alexander, for example, could have laid the foundations for a Nordic empire which could have stood against the rest of the world—including Rome—forever. The Macedonians and the Greeks shared common blood

and had similar languages (ancient Macedonian was an altogether different language from modern Macedonian, which has its roots in the sixth century A.D. conquest of Macedonia by Slavic tribes). If, before invading Asia and defeating the Asian armies, Alexander had devoted his energies to forging just these two peoples into a unified population base, casting out all the alien elements which had accumulated in Greece by the latter part of the fourth century B.C.; and if, while conquering Asia, he had carried out a policy of total extermination—then he could have colonized Asia with Nordic settlements from the Indus to the Nile, and they could have multiplied freely and expanded into the empty lands without danger of racial mixing.

But Alexander did not cleanse Greece of its Semitic merchants and moneylenders and its accumulated rabble of half-breeds, and he chose to base his Asiatic empire on the indigenous populations instead of on colonists. And so the Greco-Macedonian world, despite its uninterrupted prosperity and its maintenance of the appearance of might after Alexander's death, continued its imperceptible downward slide toward oblivion.

The focus of history shifted to the west, to the Italian peninsula.

Chapter 13

- Nordic Virtues Led Romans to World Domination

- Etruscan Kings Paved Way for Rome's Fall

- Levantines, Decadence, Capitalism Sank Rome

Today, when we speak of "Latins," we reflexively think of short, swarthy, excitable people who are inordinately fond of loud rhythms, wine, spicy food, and seduction, and who aren't to be taken very seriously. That is not an accurate image of all speakers of Romance languages, of course. Many individuals of French, Spanish, Portuguese, Italian, and Romanian nationality are as racially sound as the average Swede or German. Yet, the image persists, and for good reason.

But the *Latini*, the Northern tribesmen who settled *Latium* in the ninth century B.C. and founded Rome a century later, were something altogether different. Most of today's Latins share nothing with those of twenty-eight centuries ago except the name. Not only are the two strikingly different in appearance and temperament, but every element of the culture the original Latins created as an expression of their race-soul has been fundamentally transformed by those who claim that name today.

Above all, the *Latini* were a people to be taken seriously. They brought with them to Italy the spirit of the northern forests whence they had come. They took themselves and life very seriously indeed.

Duty, honor, responsibility: to the early Romans these were the elements which circumscribed a man's life. Their virtues (the Latin root of the word means "manliness") were strength of body and will, perseverance, sobriety, courage, hardiness, steadiness of purpose, attentiveness to detail, intelligence, and the characteristically Nordic will to order. Through these

virtues they brought the world under their sway and created a civic edifice of such magnificence that it has ever since provided the standard against which all others are measured.

The Romans shaped the world around them—its institution, its politics, its attitudes, and its lifestyles—more extensively and more profoundly than anyone else has, and then they perished. That fact has fascinated and occupied the energies of historical scholars as no other topic. What were the reasons that the Romans rose so high and then fell so far?

Aristocrats only

The *populus Romanus*, it should be noted, did not include every inhabitant of Rome. Initially, in fact, it included only those persons who were blood members of a *gens*: i.e., the nobles, or patricians. After the individual households (*familiae*), the *gentes* were the fundamental social units among the early Romans, just as among the other Indo-European peoples. Their origin predates the Latin invasion of Italy; those persons born into them were, thus, all descendants of the warrior clans which originally seized the land and subjugated the aborigines.

The members of this warrior nobility, the patricians, were originally the whole people; to them belonged everything: land, livestock, religion, and law. They alone possessed a clan name (*nomen gentilicium*) and the right to display a coat of arms (*jus imaginum*).

Those who were not patricians, and, hence, not members of the *populus Romanus*, were the plebeians (*plebs*). Although not originally permitted to participate in the political or religious institutions of the *populus*, the plebeians were technically free. Many of them were the pre-Latin inhabitants of the seven hills beside the Tiber on which Rome was built; some undoubtedly came into the area later, as Rome's influence grew. No direct evidence remains on the matter, but it nevertheless seems certain that there was a racial as well as a social difference between patricians and plebeians, with the latter having much less Nordic blood than the former.

Several social and political developments worked to diminish the racial distinction between patrician and plebeian with the passage of time. One of

these developments was the patron-client relationship; another was the incorporation of an Etruscan element into the Roman population, including the acceptance of a number of *gentes* of Etruscan nobles into the Roman patrician class; a third was the extension of citizenship to the plebs.

As the social bond between patricians and plebeians grew, the social distance lessened. Many plebeians became, through hard work and good fortune, wealthy enough to rival the patrician class in their standard of living. And, although marriage between patrician and plebeian was strictly forbidden, there was nevertheless a flow of patrician genes into the plebeian class as a result of irregular liaisons between patrician men and plebeian women.

Latins, Sabines, Etruscans. Very early in its history, Romulus' hilltop village of Latins joined forces with a neighboring village of Sabines, the Titienses. The Sabines and the Latins were of very closely related Indo-European stocks, and the amalgamation did little to change social institutions, other than doubling the number of senators.

A few years later, however, the Etruscan Luceres—of non-Indo-European stock—were absorbed by the growing Rome. Although the Etruscans remained a tribe apart from the Latin and Sabine inhabitants of the city, without patrician status, this condition was destined not to last.

It was Tarquin's successor, Servius Tullius, who wrought changes which were to have much more profound racial consequences: in essence, Servius made the plebs a part of the *populus Romanus*. He accomplished this by overshadowing the patrician assembly, the *Comitia Curiata*, with two new popular assemblies, one civil and one military.

For administrative purposes, Servius divided the city and its territory into 30 "tribes." These 30 administrative divisions, or wards, were tribal in name only, however; they were based solely on geography, and not on birth.

The patricians still ruled in the new *Comitia Tributa*, or tribal assembly, and provided the magistrates for the new wards, but Servius had laid the same groundwork for future political gains by the Roman plebs which Cleisthenes, just a few decades later, laid in Athens by reorganizing the tribal basis of the Athenian state along purely geographical lines.

Servius certainly cannot be accused of being a democrat. Yet he clearly initiated the process which eventually led to the ascendancy of gold over blood in Roman society, just as Solon had done in Athens a few years earlier.

The successor of Servius Tullius, Tarquinius Superbus (Tarquin the Proud), partly repealed the changes the former had made. And Tarquin the Proud's reign marked the end of Etruscan domination of Rome, as well as the end of the monarchy. The Tarquins were driven out of Rome by the Latins and Sabines in 509 B.C. (according to tradition), and the Roman Republic was born.

But the Etruscan kings (among whom Servius is included, although his origins and ethnicity are uncertain) had brought about two lasting changes which were racially significant: the Roman aristocracy of Indo-European Latins and Sabines had received a substantial non-Indo-European admixture by the admission of the nobility of the Luceres to patrician status, and the principle that citizenship (and its attendant rights and powers) should belong solely to the members of a racial elite had been compromised.

The following centuries saw the political power of the plebs increase greatly relative to that of the patricians, while wealth continued to gain weight relative to race and family.

The Romans survived the founding of the Republic by roughly a millennium, but we are not concerned in this series with the political and cultural details of their history, except as these details have a salient racial significance. Therefore, the emphasis in the following historical summary is rather different than that found in most textbooks on Roman history.

Let us focus on four factors: first, the growing racial diversity of the Roman state; second, the eventual decadence of Rome's patricians; third, the differential in birthrates between Rome's patrician and plebeian classes; and fourth, the effects on the Roman peasantry of large-scale slavery as a capitalist institution.

Non-white immigration

The Romans were an energetic and martial people, and the power, influence, and wealth which they wielded grew enormously during the period from the end of the sixth to the last quarter of the first century B.C., the life-span of the Republic. First all of Italy, then the rest of the Mediterranean world and the Middle East, and finally much of Nordic Europe came into their possession.

This vast area under Roman rule was inhabited by a great diversity of races and peoples. As time passed, the rights of citizenship were extended to more and more of them. Citizens or not, there was a huge influx of foreign peoples into Rome and the other parts of Italy. Some came as slaves, the spoils of Rome's victorious wars, and many came voluntarily, attracted by Rome's growing wealth.

After the Republic became the Empire, in the last quarter of the first century B.C., the flow of foreigners into Italy increased still further. The descendants of the Latin founders of Rome became a minority in their own country. Above all other factors, this influx of alien immigrants led to Rome's demise and the extinction of the race which built her into the ruler of the world.

The importance of the immigration factor is, of course, barely mentioned, if at all, in the school history texts being published today, because those who control the content of the textbooks have planned the same fate for White America as that which overtook White Rome.

Nevertheless, the writers of Classical antiquity themselves clearly recognized and wrote about the problem, as do those few of today's professional historians with courage enough to buck the blackout on the mention of race in history. An example of the latter is the distinguished Swedish historian Martin Nilsson, for many years professor at the University of Lund. In his *Imperial Rome*, Nilsson wrote:

> *Of greater variety than elsewhere was the medley of races in the capital, where individuals congregated from all quarters, either on business with the rulers and the government or as fortune seekers in the great city, where great possibilities were open to all. It is almost impossible for us to realize the*

> *extraordinarily motley character of the Roman mob. The only city in our own day which can rival it is Constantinople, the most cosmopolitan town in the world. Numerous passages in the works of Classical authors refer to it, from Cicero, who calls Rome a city formed by the confluence of nations, to Constantius, who, when he visited Rome, marveled at the haste with which all the human beings of the world flocked there….*
>
> *There were Romans who viewed the population of the capital with deep pessimism. In Nero's time (37-68 A.D.) Lucan said that Rome was not peopled by its own citizens but filled with the scourings of the world. The Oriental [by Oriental, Nilsson means Levantine, not Mongoloid] element seems to have been especially strong.*

Jews, in particular, in order to get their hands on the wealth there, flocked to Rome in such enormous numbers that Emperor Tiberius, under pressure from the common people on whom the Jews were preying, was obliged to order them all deported in 19 A.D. The Jews sneaked back in even greater numbers, and Tiberius' brother, Emperor Claudius, was forced to renew the deportation order against them a few years later, but without success. They had become so numerous and so well entrenched that the emperor did not have the energy to dislodge them.

Another distinguished historian, the late Tenney Frank, professor at Bryn Mawr and Johns Hopkins, made a careful survey of Roman tomb inscriptions. He studied 13,900 inscriptions, separating them into categories based on the ethnicity or probable ethnicity indicated by the names and corollary evidence. Professor Frank estimated that by the end of the first century A.D. 90 per cent of the free plebeians in Rome were Levantines or part-Levantines. Fewer than ten per cent could claim unmixed Italian ancestry, and of these even fewer were of pure Indo-European stock.

One problem which Frank ran into was the tendency of non-Italians to disguise their ancestry by changing their names. It was easy enough to separate Greek and Syrian and Hebrew names from Latin ones, but a Latin name which had been adopted rather than inherited could often only be detected by noting the non-Latin names of the parents on the same tomb.

Then too, just as Jewish name-changers today often give themselves away by choosing a non-Jewish first name which has become so popular among their brethren that few non-Jews would dream of burdening their own

children with it (Murray, Seymour, Irving are examples), Frank found the same clues among many “Latin” names.

As for the Greek names, the great majority of them did not belong to Hellenes but to Levantines from the remnants of Alexander’s Oriental empire. The Roman poet Juvenal (62-142 A.D.) alluded to this when he wrote:

> *Sirs, I cannot bear*
> *This Rome made Grecian; yet of all her dregs*
> *How much is Greek? Long since Orontes’ [a river] stream*
> *Hath fouled our Tiber with his Syrian waters,*
> *Bearing upon his bosom foreign speech*
> *And foreign manners…*

C. Northcote Parkinson, the noted author and historian, sums up the effect of centuries of uncontrolled immigration in his East and West (1963): “Rome came to be peopled very largely by Levantines, Egyptians, Armenians, and Jews; by astrologers, tipsters, idlers, and crooks.” The name “Roman,” in other words, came to mean as little as the name “American” is coming to mean today. And yet, just as White Americans are bringing about their downfall through greed and timidity and indifference, so did Rome’s patricians cause their own end.

In Rome’s earliest days, when the populus Romanus was entirely of noble birth, duty, honor, and responsibility counted for everything, as mentioned above. A Roman valued nothing above his honor, put nothing before his obligations to the community. Even after Rome’s conquests brought wealth and luxury to her citizens, her patricians could still produce men like Regulus, stern, honorable, unyielding.

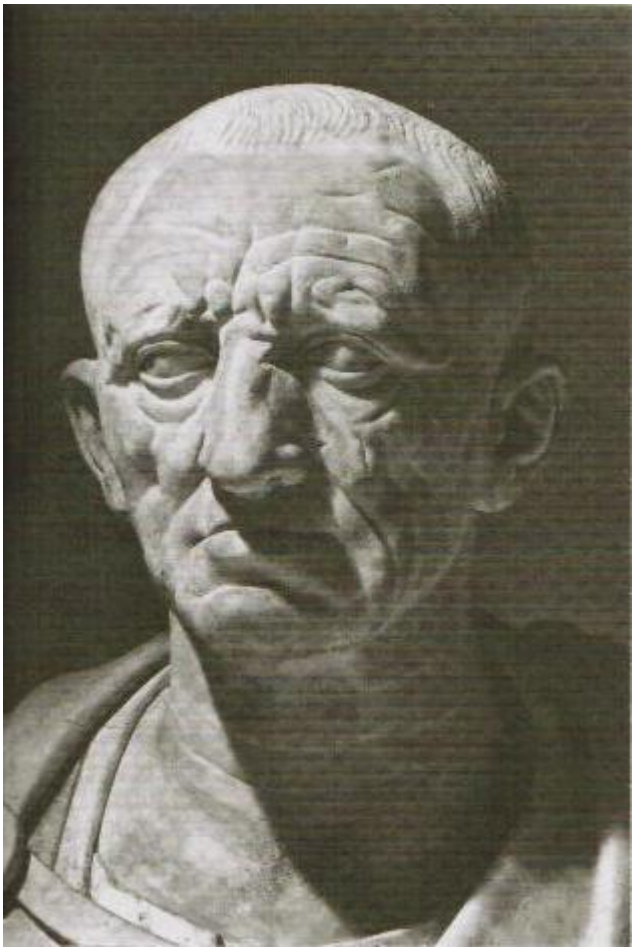
Bread and circuses

But wealth inexorably undermined the old virtues. Decadence rotted the souls of the noble Romans. While the mongrel mobs were entertained by the debased spectacles in the Colosseum (not unlike the distraction of today’s rabble by non-stop television), the patricians indulged themselves with every new vice and luxury that money and a resourceful merchant

class could provide. Pampered, perfumed, manicured, and attended by numerous slaves, the effete aristocracy of the first century A.D. was a far cry from the hard and disciplined ruling class of a few centuries earlier.

Just as there are Americans today who understand where the weakness and lack of discipline of their people are leading them and who speak out against these things, so were there Romans who tried to stem the tide of decadence engulfing the Republic. One of these was M. Porcius Cato ("the Censor"), whose public career spanned the first half of the second century B.C.

Cato was born and raised on his father's farm and then spent 26 years fighting in Rome's legions before entering politics. Early in his career, having been appointed governor (*praetor*) of Sardinia, Cato set the pattern he would follow the rest of his life: he expelled all the moneylenders from the island, earning the undying hatred of the Jews and a reputation as a fierce anti-Semite.



Later Cato was elected censor in Rome. The duties of a censor were to safeguard public morality and virtue and to conduct a periodic census of people and property for military and tax purposes. Cato took these duties very seriously. He assessed jewelry and other luxury items at ten times their actual value, and he dealt promptly and severely with disorder and degeneracy.

In the Senate Cato spoke out repeatedly against the foreign influences in philosophy, religion, and lifestyle which were encroaching on the traditional Roman attitudes and manners. As a result, Rome's "smart set" condemned him (privately, for he was too powerful to attack openly) as an archreactionary and an enemy of "progress."

In the field of foreign policy, Cato was adamantly opposed to the integration of the Semitic East into the Roman world. He wanted Rome to concentrate on the western Mediterranean and to deal with the Levant only

at sword point. Unfortunately, there were few men of Cato's fiber left among the Romans by the second century.

Declining Birthrate. One of the most fateful effects of decadence was the drastic decline in the birthrate of the Roman nobility. Decadence is always accompanied by an increase in egoism, a shifting of focus from race and nation to the individual. Instead of looking on bearing and raising children as a duty to the state and a necessity for the perpetuation of their *gens* and tribe, upper-class Romans came to regard children as a hindrance, a limitation on their freedom and pleasure. The "liberation" of women also contributed heavily to this change in outlook.

The failure of the patrician class to reproduce itself alarmed those Roman leaders with a sense of responsibility to the future. Emperor Augustus tried strenuously to reverse the trend by issuing several decrees regarding family life. Heavy penalties were set for celibacy or for marriage with the descendants of slaves. Eventually, Augustus ordered that every noble Roman between the ages of twenty-five and sixty must be married or, at least, betrothed.

Suicide of the Nobility. In 9 A.D. tax advantages and other preferences were granted to the parents of three or more children; unmarried persons were barred from the public games and could not receive inheritances, while the childless married person could receive only half of any inheritance left to him.

All these measures failed. Augustus' own daughter, Julia, was a thoroughly liberated member of the "jet set" of her time, who considered herself far too sophisticated to be burdened with motherhood; in embarrassment, Augustus banished her to an island.

From the dictatorship of Julius Caesar to the reign of Emperor Hadrian, a century and a half, one can trace the destinies of forty-five leading patrician families: all but one died out during that period. Of 400 senatorial families on the public records in 65 A.D., during the reign of Nero, all trace of half of them had vanished by the reign of Nerva, a single generation later.

Rise of Capitalism. As the patricians declined in numbers, the Roman peasantry also suffered, but for a different reason. The later years of the

Republic saw the rise of agricultural capitalism, with wealthy entrepreneurs buying up vast estates, working them with slaves and driving the freeborn small farmers out of the marketplace.

By the tens of thousands the Latin and Sabine yeomen were bankrupted and forced to abandon their farms. They fled to the city, where most of them were swallowed up in the urban mob.

The capitalist *nouveaux riches* who came to wield much of the power and influence in Rome lost by the dwindling patricians were an altogether new type of Roman. Petronius' fictional character Trimalchio is their archetype. Tenney Frank wrote of these "new Romans":

> *It is apparent that at least the political and moral qualities which counted most in the building of the Italian federation, the army organization, the provincial administrative system of the Republic, were the qualities most needed in holding the Empire together. And however brilliant the endowment of the new citizens, these qualities they lacked. The Trimalchios of the Empire were often shrewd and daring businessmen, but their first and obvious task, apparently was to climb by the ladder of quick profits to a social position in which their children, with Romanized names, could comfortably proceed to forget their forebears. The possession of wealth did not, as in the Republic, suggest certain duties toward the commonwealth.*

Many historians have remarked on the fact that the entire spirit of the Roman Empire was radically different from that of the Roman Republic. The energy, foresight, common sense, and discipline which characterized the Republic were absent from the Empire. But that was because the race which built the Republic was largely absent from the Empire; it had been replaced by the dregs of the Orient.

The change in attitudes, values, and behavior was due to a change in blood. The changing racial composition of Rome during the Republic paved the way for the unchecked influx of Levantine blood, manners, and religion during the Empire.

But it also set the stage for a new ascendancy of the same Northern blood which had first given birth to the Roman people. We will look at the conquest of Rome by the Germans. First, however, we must backtrack and see what had been happening in the North during the rise and fall of Rome.

Chapter 14

- One of the Principal Indo-European Peoples Who Founded Europe

- Celts Were Fierce Warriors, Master Craftsmen

- Roman Conquest Drowned Celtic Europe in Blood

In the last few installments we have dealt with those Indo-European peoples which, after leaving their homeland north of the Black Sea and the Caspian Sea, between the Urals and the Dnieper, invaded regions of the world heavily populated by alien races. Some—the Aryans, Kassites, Mitanni, Hittites, Phrygians, and Philistines—went into the Middle East, conquered the natives, and then gradually sank down into them through racial mixing over the course of millennia.

Others—the Achaeans, Dorians and Latins—went southwest, into the Greek and Italian peninsulas, conquered the aboriginal Mediterraneans already there, and founded the great civilizations of Classical antiquity. Although the racial differences between them and the natives were not as great as for those who went into the Middle East, mixing took its toll of these Indo-Europeans as well, and they gradually lost their original racial character.

Four Indo-European Peoples. The Indo-Europeans who invaded [the north] of Europe were able to remain racially pure, to a much greater extent than their cousins who invaded the more southerly and easterly regions, even to the present day. They established, in effect, a new Indo-European heartland in northern Europe. We shall look at four great divisions of these Indo-European peoples: the Celts, Germans, Balts, and Slavs.

These divisions are distinguished one from another by language, geography, and time of appearance on the stage of world history, as well as by their

subsequent fates. But one salient fact should be kept in mind throughout the individual treatments of the Celts, Germans, Balts, and Slavs which follow: they are all branches from the same trunk.

Originally, Celt, German, Balt, and Slav were indistinguishably Nordic. The Celts were the first group to make an impact on the Classical world, and so we will deal with them first. (The "C" may be pronounced either with an "s" sound, the result of French influence, or with a "k" sound. The latter was the original pronunciation.) The reason the Celts interacted with the Greeks and Romans before the other groups did is that their wanderings took them farthest south. The Roman conquest of southeastern Europe, Gaul, and Britain destroyed the greater part of Celtic culture, as well as doing an enormous amount of racial damage.

But the Celts themselves, as much as anyone else, were responsible for the decline of their racial fortunes. They settled in regions of Europe which, although not so heavily Mediterraneanized as Greece and Italy, were much more so than the German, Baltic, and Slavic areas. And, as has so often been the case with the Indo-Europeans, for the most part they did not force the indigenous populations out of the areas they conquered, but made subjects of them instead.

Thus, many people who think of themselves as "Celts" today are actually more Mediterranean than Celtic. And others, with Latin, Germanic, or Slavic names, are actually of nearly unmixed Celtic descent.

In this installment we will look at the origins of the Celts and at their interaction with the Romans.

The early Celts were not literate, and we are, therefore, dependent on Classical authors for much of what we know about Celtic mores, lifestyles, and behavior, as well as the physical appearance of the Celts themselves. The fourth-century Byzantine writer, Ammianus Marcellinus, drawing on reports from the first century B.C., tells us that the Celts (or Gauls, as the Romans called them) were fastidious, fair, and fierce:

> *The Gauls are all exceedingly careful of cleanliness and neatness, nor in all the country could any man or woman, however poor, be seen either dirty or ragged.*

> *Nearly all are of a lofty stature, fair and of ruddy complexion: terrible from the sternness of their eyes, very quarrelsome, and of great pride and insolence. A whole troop of foreigners would not be able to withstand a single Gaul if he called his wife to his assistance, who is usually very strong and with blue eyes.*

All the Classical writers agree in their descriptions of the Celts as being tall, light-eyed, and with blond or red hair, which they wore long. Flowing, abundant mustaches seem to have been a Celtic national trait.

And the favorite national pastime seems to have been fighting. Born to the saddle and bred to arms, the Celts were a warlike race, always ready for a brawl. Excellent horsemen and swordsmen, they were heartily feared by all their enemies.

Perhaps we should not be surprised that these equestrian warriors invented chain-link armor and iron horseshoes and were the first to learn how to make seamless iron tires for wagons and war chariots. But the Celts were also the inventors of soap, which they introduced to the relatively unwashed Greeks and Romans. Their inventive genius also manifested itself in the numerous iron woodworking tools and agricultural implements which they developed. They did not build castles, as such, but depended instead on strategically located hilltops, fortified with earthworks and palisades, as places of retreat in wartime.

Gradually these hill forts, or *oppida* (as the Romans called them), gained permanent inhabitants and enough amenities so that they could be considered towns. They became the sites of regular fairs and festivals, and centers of trade as well as defense.

Celtic society, following the customary Indo-European pattern, was hierarchical. At the top was a fighting and hunting aristocracy, always purely Celtic. At the bottom were the small farmers, the servants, and the petty craftsmen. The racial composition of this class varied from purely Celtic to mostly Mediterranean, depending on the region.

Relations between the sexes were open and natural, and—in contrast to the norm for Mediterranean societies—Celtic women were allowed a great deal of freedom.

When the wife of Sulpicius Severus, a Romanized fourth-century historian, reproached the wife of a Celtic chieftain for the wanton ways of Celtic women, the Celtic woman replied: “We fulfill the demands of nature in a much better way than do you Roman women: for we consort openly with the best men, whereas you let yourselves be debauched in secret by the vilest.” In fourth-century Rome, of course, virtually all the wealth was in the hands of “the vilest” men: Jews, Syrians, and other Oriental immigrants who dominated commerce and constituted the *nouveaux riches*.

The ancestors of the Celts brought the solar religion of their Indo-European homeland with them to the areas they invaded; three-armed and four-armed swastikas, as solar symbols, are an omnipresent element in Celtic art, as is the four-spoked sun wheel. One of the most widely revered Celtic gods, Lug (or Lugh), had many of the attributes of the Germanic Wotan, and one of his designations, Longhanded Lug, referred to his role as a solar deity, whose life-giving force reached everywhere.

By the time of the Roman conquest, however, many extraneous elements had become inseparably blended into Celtic religion. The druids practiced not only solar rites, but some rather dark and nasty ones of Mediterranean origin as well.

Many later writers have not been as careful as Caesar was and tend to lump all Celtic-speaking populations together as “Gauls,” while sharply distinguishing them from the Germans. As a matter of fact, there was a much greater affinity between the Celts and the Germans, despite the language difference, than there was between the truly Celtic elements among the Gauls and the racially different but Celtic-speaking Mediterranean and Celtiberian elements.

In the British Isles the racial effects of the fifth-century B.C. Celtic invasions varied. In some areas indigenous Nordic populations were reinforced, and in others indigenous Mediterranean or mixed populations diluted the fresh Nordic wave.

Brennus Sacks Rome. Around 400 B.C. Celts invaded northern Italy in strength, establishing a permanent presence in the Po valley, between the Alps and the Apennines. They pushed out the resident Etruscans and

Ligurians, founded the city of Milan, and began exploring possibilities for further expansion south of the Apennines.

In 390 B.C. a Celtic army under their chieftain Brennus defeated the Roman army and occupied Rome. The Celts were not prepared to stay, however, and upon payment of an enormous ransom in gold by the Romans they withdrew again to northern Italy.

In the following centuries there were repeated clashes between adventurous Celts and the people of the Classical civilizations to the south. In the third century B.C. a Celtic army ravaged Macedonia and struck deep into Greece, while another group of Celts, the Galatae, invaded central Asia Minor. Three centuries later the latter were still in place; they were the Galatians of the New Testament.

[Roman revenge.] Celtic bands continued to whip Roman armies, even to the end of the second century B.C., but then Roman military organization and discipline turned the tide. The first century B.C. was a time of unmitigated disaster for the Celts. Caesar's conquest of Gaul was savage and bloody, with whole tribes, including women and children, being slaughtered by the Romans.

By the autumn of 54 B.C, Caesar had subdued Gaul, having destroyed 800 towns and villages and killed or enslaved more than three million Celts. And behind his armies came a horde of Roman-Jewish merchants and speculators, to batten on what was left of Gallic trade, industry, and agriculture like a swarm of locusts. Hundreds of thousands of blond, blue-eyed Celtic girls were marched south in chains, to be pawed over by greasy, Semitic flesh-merchants in Rome's slave markets before being shipped out to fill the bordellos of the Levant.

Vercingetorix. Then began one, last, heroic effort by the Celts of Gaul to throw off the yoke of Rome, thereby regaining their honor and their freedom, and—whether consciously or not—reestablishing the superiority of Nordic mankind over the mongrel races of the south. The ancestors of the Romans had themselves established this superiority in centuries past, but by Caesar's time Rome had sunk irretrievably into the quagmire of miscegenation and had become the enemy of the race which founded it.

The rebellion began with an attack by Ambiorix, king of the Celtic tribe of the Eburones, on a Roman fortress on the middle Moselle. It spread rapidly throughout most of northern and central Gaul. The Celts used guerrilla tactics against the Romans, ruthlessly burning their own villages and fields to deny the enemy food and then ambushing his vulnerable supply columns.

For two bloody years the uprising went on. Caesar surpassed his former cruelty and savagery in trying to put it down. When Celtic prisoners were taken, the Romans tortured them hideously before killing them. When the rebel town of Avaricum fell to Caesar's legions, he ordered the massacre of its 40,000 inhabitants.

Meanwhile, a new leader of the Gallic Celts had come to the fore. He was Vercingetorix, king of the Arverni, the tribe which gave its name to France's Auvergne region. His own name meant, in the Celtic tongue, "warrior king," and he was well named.

Vercingetorix came closer than anyone else had to uniting the Celts. He was a charismatic leader, and his successes against the Romans, particularly at Gergovia, the principal town of the Arverni, roused the hopes of other Celtic peoples. Tribe after tribe joined his rebel confederation, and for a while it seemed as if Caesar might be driven from Gaul.

But unity was still too new an experience for the Celts, nor could all their valor make up for their lack of the long experience of iron discipline which the Roman legionaries enjoyed. Too impetuous, too individualistic, too prone to rush headlong in pursuit of a temporary advantage instead of subjecting themselves always to the cooler-headed direction of their leaders, the Celts soon dissipated their chances of liberating Gaul.

Finally, in the summer of 52 B.C., Caesar's legions penned up Vercingetorix and 80,000 of his followers in the walled town of, Alesia, on the upper Teaches of the Seine. Although an army of a quarter-million Celts, from 41 tribes, eventually came to relieve besieged Alesia, Caesar had had time to construct massive defenses for his army. While the encircled Alesians starved, the Celts outside the Roman lines wasted their strength in futile assaults on Caesar's fortifications.

Savage End. In a valiant, self-sacrificing effort to save his people from being annihilated, Vercingetorix rode out of Alesia, on a late September day, and surrendered himself to Caesar. Caesar sent the Celtic king to Rome in chains, kept him in a dungeon for six years, and then, during the former's triumphal procession of 46 B.C., had him publicly strangled and beheaded in the Forum, to the wild cheers of the city's degraded, mongrel populace.

After the disaster at Alesia, the confederation Vercingetorix had put together crumbled, and Caesar had little trouble in extinguishing the last Celtic resistance in Gaul. He used his tried-and-true methods, which included chopping the hands off all the Celtic prisoners he took after one town, Uxellodunum, commanded by a loyal adjutant of Vercingetorix, surrendered to him.

Decadent Rome did not long enjoy dominion of the Celtic lands, however, because another Indo-European people, the Germans, soon replaced the Latins as the masters of Europe.

Chapter 15

- Ancient Germans

- German Growth, Roman Imperialism Led to Conflict

- [Tacitus on Germanic peoples]

The first wave of Battle-Axe People to leave the ancient Nordic heartland in the forests and steppes of southern Russia appeared in the Germanic area of northern Europe even before the Neolithic Revolution had become well established there, prior to 4,000 B.C.

It would be incorrect, of course, to refer to these earliest Nordic immigrants as “Germans.” All that can be said of them, just as of those immigrants south of them who later gave birth to the Celts, is that they were Indo-Europeans. The process of cultural-ethnic differentiation had not resulted in the fairly clear-cut distinctions which allowed one group of people to be identified as Germans, another as Celts, and a third as Balts until approximately the first half of the first millennium B.C.

By about 2,000 B.C., however, the ancestors of the Germans—call them proto-Germans—were at home in southern Sweden, the Danish peninsula, and the adjacent lands between the Elbe and the Oder. To the east were the proto-Balts, to the west and south the proto-Celts.

From this tiny proto-German homeland, about the size of the state of Tennessee, the Germans expanded their dominion during the ensuing 3,000 years over all of Europe, from Iceland to the Urals, ruling over Celts, Balts, Slavs, Latins, and Greeks, as well as the non-Indo-European peoples of the Roman Empire. After that it was Germanic peoples, primarily, who discovered, settled, and conquered North America and who, until the

internal decay of the last few decades, wielded effective political power even over the non-White hordes of Asia and Africa.

German expansion. Seventeen centuries before the Teutonic Order conquered the Baltic lands, German expansion eastward along the southern shore of the Baltic Sea had extended German settlement and rule from the Oder to the Vistula. At the same time, expansion was also taking place toward the west and the south, bringing about mingling—and often conflict—between Germans and Celts. With the Roman conquest of Gaul in the first century B.C., direct conflict between the expanding Germans and still mighty and expanding Rome became inevitable.

Actually the death struggle between Latins and Germans began even before Caesar's subjection of Gaul. Late in the second century two neighboring German tribes, the Cimbrians and the Teutons, left their homes in the Danish peninsula because, they said, of the sinking of much of their low-lying land into the sea. Some 300,000 in number, they headed south, crossing the Tyrolese Alps into northern Italy in 113 B.C., where they asked the Romans for permission either to settle or to cross Roman territory into the Celtic lands to the west.

The Roman consul, Papirius Carbo, attempted to halt them, and they defeated his army. The Germans then proceeded westward into Gaul and went as far as Spain, where they raised havoc. Ten years later, however, they returned to northern Italy.

This time they were met by a more competent Roman general, the consul Gaius Marius. In two horrendous battles, in 102 and 101 B.C., Marius virtually exterminated the Teutons and the Cimbrians. So many Teutons were massacred at Aquae Sextiae in 102 that, according to a contemporary Roman historian, their blood so fertilized the earth that the orchards there were especially fruitful for years afterward, and German bones were used to build fences around the vineyards.

At Vercelli the Cimbrians met a similar fate the following year; more than 100,000 were slaughtered. When the German women saw their men being defeated, they first slew their children and then killed themselves in order to avoid the shame of slavery.

The annihilation of these two German nations was followed by a few decades in which Italy remained relatively safe from further incursions from the north. The Germans' territory was bounded, roughly, on the east by the Vistula and on the south by the Danube. In the west the boundary was less definite, and the Germans west of the Rhine came into repeated conflict with Roman armies in Gaul.

Tacitus on the Germans. The Romans were naturally curious about the teeming tribes of fierce, warlike people beyond the Rhine who dared contest their conquest of the lands in northern Gaul, and several Roman writers enumerated them and described their way of life, most notably the historian Gaius Cornelius Tacitus. Writing in a first-century Rome which was thoroughly mongrelized, Tacitus was strongly impressed by the Germans' apparent racial homogeneity:

> *I concur in opinion with those who deem the Germans never to have intermarried with other nations but to be a pure and unmixed race, stamped with a distinct character. Hence, a family likeness pervades the whole, though their numbers are so great. Their eyes are stern and blue, their hair ruddy, and their bodies large, powerful in sudden exertion, but impatient of toil and not at all capable of sustaining thirst and heat. They are accustomed by their climate to endure cold and hunger.*

When the Germans fight, wrote Tacitus, perhaps remembering the example of the Teutons and Cimbrians, "they have within hearing the yells of their women and the cries of their children."

> *Tradition relates that armies beginning to give way have been rallied by the females, through the earnestness of their supplications, the interposition of their bodies, and the pictures they have drawn of impending slavery, a calamity which these people bear with more impatience for their women than themselves.*

If these appeals were not sufficient to elicit honorable behavior from each and every German, Tacitus added, their fellow tribesmen dealt with them severely: "Traitors and deserters are hanged; cowards and those guilty of

unnatural practices are suffocated in mud under a hurdle.” Subject to the same punishment as cowards and homosexuals were draft dodgers: those who failed to present themselves for military service when summoned.

The education of the German youth stressed not only bravery and skill in arms, but loyalty in the highest degree. Tacitus gives an interesting description of the mutual obligations between a German leader and his companions in arms:

> *The Germans transact no business, public or private, without being armed, but it is not customary for any person to assume arms until the state has approved his ability to use them. Then, in the midst of the assembly, either one of the chiefs, or the father, or a relative, equips the youth with a shield and a spear. These are to them the manly gown (toga virilis); this is the first honor conferred on youth. Before, they are considered as part of a household; afterwards, of the state.*
>
> *There is a great emulation among the companions as to which shall possess the highest place in the favor of their chief, and among the chiefs as to which shall excel in the number and valor of this companions. It is their dignity and their strength always to be surrounded by a large body of select youth: an ornament in peace, a bulwark in war.*

Thus, already in Tacitus' time, was the foundation in existence upon which the medieval institutions of chivalry and feudalism would rest.

The philosopher Lucius Annaeus Seneca, also writing in the first century, shared Tacitus' respect for the Germans' martial qualities: "Who are braver than the Germans? Who more impetuous in the charge? Who fonder of arms, in the use of which they are born and nourished, which are their only care?"

Caesar, Tacitus, and other writers also described other attributes of the Germans and various aspects of their lives: their shrines, like those of the

Celts and the Balts, were in sacred groves, open to the sky; their family life (in Roman eyes) was remarkably virtuous, although the German predilection for strong drink and games of chance must have been sorely trying to wives; they were extraordinarily hospitable to strangers and fiercely resentful of any infringements on their own rights and freedoms; each man jealously guarded his honor, and a liar was held in worse repute than a murderer; usury and prostitution were unknown among them.

Chapter 16

- Death Struggle Between Germany and Rome

- Decided Fate of White Race

- Hermann Was Savior of Europe & White Race

Julius Caesar's conquest of all the Celts and Germans west of the Rhine and his punitive raids into the German lands on the other side of the river bought time for the Romans to concentrate their military efforts against the still independent Celts inhabiting the Swiss and Austrian Alps and the lowlands between the Alps and the Danube, from Lake Constance to Vienna. More than three decades of intermittent warfare by Caesar and his successors finally subdued these Celts, and their lands became the Roman provinces of Rhaetia, Noricum, and Pannonia.

Germania Magna. By 15 B.C. the Danube had been established as the dividing line between the Roman Empire and the free German lands to the north—or Germania Magna, as the Romans named this territory bounded on the west, the south, and the east by the Rhine, the Danube, and the Vistula, respectively. The conquered German lands west of the Rhine, in Alsace, Luxembourg, Belgium, and the southern Netherlands, were divided into the Roman provinces of Upper and Lower Germany.

In 12 B.C. Emperor Augustus sent his stepson Drusus, who had played a major role in the subjection of the Celts, to the mouth of the Rhine to launch an invasion of Germania Magna. Although initially unsuccessful, Drusus led repeated campaigns against the Germans, and by 9 B.C. had defeated several tribes, most notably the Chatti, and pushed more than 200 miles into Germania Magna, reaching the Elbe.

Tribal Names. At this point an aside on the names of the German tribes may be helpful; otherwise we may easily become confused by the proliferation

of often-conflicting designations given to the various tribes and groupings of tribes by the Romans, the Germans, and others. Because the ancient Germans were, for most practical purposes, illiterate (the Germans' runes were used for inscriptions but not for writing books), the earliest German tribal names we have are those recorded by the Romans: Batavi, Belgae, Chatti, Chauci, Cherusci, Cimbri, Eburones, Frisii, Gothones, Hermunduri, Langobardi, Marcomanni, Saxones, Suevi, Teutones, etc. It is assumed that in most cases these were reasonable approximations to the actual German names.

In some cases these tribal names assigned by the Romans of Caesar's time have survived in the names of modern nations or provinces: Belgium, Saxony, Lombardy, Gotland, and so on. More often they have not; the great stirring up of the nations of Europe between the latter part of the second century and the middle of the sixth century A.D.—the *Voelkerwanderung*, or wandering of the peoples—profoundly changed the German tribal groupings. Some tribes vanished without a trace; others reappeared as elements in new tribal configurations which combined many of the older tribes.

Thus, the Saxons of the eighth century consisted not only of the Saxones known to the Romans, but of many other tribal elements as well. The Franks likewise arose after Caesar's time as a confederation of many German tribes.

The Romans referred to all the German tribes collectively as Germani, but this was apparently originally the name of only a single minor tribe, which later lost its independent existence. In similar manner the Romanized Franks of a later day referred to all their German neighbors by the name of a single tribal grouping which arose during the *Voelkerwanderung*, the Alamanni; the French name for any German is still *allemand*.

Conquests. Over the next dozen years the Roman military machine continued to consolidate and expand its conquests in Germania Magna. Most of the independent tribes left were those east of the Elbe. Some, like the Marcomanni, had been forced to leave their ancestral lands in the west and resettle east of the Elbe in order to avoid defeat by the Romans. The

Germans were on the defensive everywhere, and they seemed well on the way to suffering the collective fate of the Celts.

They were finally beginning to learn one vital lesson, however: they must either unite in the face of the common enemy or become extinct; the independence of the various tribes was a luxury they could no longer afford. A king of the Marcomanni, Marbod, succeeded in uniting most of the tribes east of the Elbe and organizing a standing draft army of 70,000 infantry and 4,000 cavalry from among them, the first time the Germans had accomplished such a feat.

The imperial representative in the conquered German lands was Publius Quintilius Varus, who was more a lawyer and a politician than a general. As an administrator he was brutal, arbitrary, and rapacious. Overturning all local customs, contemptuous of German tradition and sensibility, Varus applied the same measures against the tribes of Germania Magna which he had used earlier while he was proconsul in the Middle East and which Caesar had employed successfully to break the spirit of the Celts in Gaul. He succeeded instead in transforming the respect Germans had learned for Roman power into a bitter and implacable hatred.

The 19th-century English historian Edward Creasy describes especially well the German reaction to Varus and his army:

> *Accustomed to govern the depraved and debased natives of Syria, a country where courage in man and virtue in woman had for centuries been unknown, Varus thought that he might gratify his licentious and rapacious passions with equal impunity among the high-minded sons and pure-spirited daughters of Germany. When the general of any army sets the example of outrages of this description, he is soon faithfully imitated by his officers and surpassed by his still more brutal soldiery. The Romans now habitually indulged in those violations of the sanctity of the domestic shrine and those insults upon honor and modesty by which far less gallant spirits than those of our Teutonic ancestors have often been maddened into insurrection.*

Hermann the Cheruscer. As the latter-day Romans were shortly to learn, the Germans dared a great deal. There came to the fore among the wretched, conquered tribes a German leader cast in the mold of the Celt Vercingetorix. Unlike the case with the latter, however, this new leader's daring brought success. He was Hermann, son of Segimar, king of the Cherusci. The Romans called him Arminius. In Creasy's words:

> *It was part of the subtle policy of Rome to confer rank and privileges on the youth of the leading families in the nations which she wished to enslave. Among other young German chieftains Arminius and his brother, who were the heads of the noblest house in the tribe of the Cherusci, had been selected as fit objects for the exercise of this insidious system. Roman refinements and dignities succeeded in denationalizing the brother, who assumed the Roman name of Flavius and adhered to Rome throughout all her wars against his country. Arminius remained unbought by honors or wealth, uncorrupted by refinement or luxury. He aspired to and obtained from Roman enmity a higher title than ever could have been given him by Roman favor.*

Shortly before 1 A.D. Hermann went to Rome to learn the Roman ways and language. He was 17 or 18 years old. He served five years in a Roman legion and became a Roman citizen, a member of the equites, or knightly class. He was sent by Augustus to aid in the suppression of the rebellion in Pannonia and Dalmatia.

What Hermann learned about the Romans redoubled his hatred of them. Again, Creasy's words on the subject can hardly be bettered:

> *Vast, however, and admirably organized as the fabric of Roman power appeared on the frontiers and in the provinces, there was rottenness at the core. In Rome's unceasing hostilities with foreign foes and still more in her long series of desolating civil wars, the free middle classes of Italy had almost wholly disappeared. Above the position which they had occupied an oligarchy of wealth had reared itself; beneath that position a degraded mass of poverty and misery was fermenting. Slaves,*

> *the chance sweepings of every conquered country, shoals of Africans, Sardinians, Asiatics, Illyrians, and others, made up the bulk of the population of the Italian peninsula. The foulest profligacy of manners was general in all ranks….*
>
> *With bitter indignation must the German chieftain have beheld all this and contrasted it with the rough worth of his own countrymen: their bravery, their fidelity to their word, their manly independence of spirit, their love of their national free institutions, and their loathing of every pollution and meanness. Above all he must have thought of the domestic virtues which hallowed a German home; of the respect there shown to the female character and of the pure affection by which that respect was repaid. His soul must have burned within him at the contemplation of such a race yielding to these debased Italians.*

When he returned to his people at the age of 25, Hermann was given a Roman command under Varus. He immediately set to work organizing a revolution. The most difficult obstacle he had to overcome was neither the Germans' lack of military stores or even a single walled fortress, nor their traditional disunity; it was the opposition from the conservative faction among his own people.

As is always so with conservatives, they preferred immediate prosperity under Roman rule, through the trade opportunities it offered or through advantages bestowed on individual leaders by the Romans, to freedom, honor, and the long-range preservation and promotion of their own stock. One of the most hostile of these Romanized conservatives was Hermann's own father-in-law. Nevertheless, Hermann prevailed over the conservative opposition and won most of the leaders of the Cherusci and the neighboring tribes to his conspiracy.

In the summer of 9 A.D. Varus' army, consisting of five legions, was encamped among the Saxons, west of the Weser in the modern state of North Rhine-Westphalia. Late in the month of September Hermann contrived to have a localized rebellion break out among some tribes to the east, and messengers soon arrived at Varus' camp with news of the

insurrection. Varus immediately set out with three of his legions to crush the revolt, giving Hermann the task of gathering up the Romans' German auxiliary forces and following him.

Hermann sprang his carefully planned trap. Instead of gathering an auxiliary force to support Varus, he sent his agents speeding the revolutionary call to the tribes, far and near.

Hermann then set out in pursuit of Varus, catching up with him amid the wild ravines, steep ridges, and tangled undergrowth of the Teutoburger Forest, about 20 miles west of the Weser, near the present town of Detmold. The progress of the Roman army had been severely hampered by the heavy autumn rains and the marshy condition of the ground, and Hermann fell on Varus' legions with a suddenness and fury which sent the Romans reeling.

For nearly three days the battle raged with a ferocity which exacted a heavy toll from both sides. The Germans employed guerrilla tactics, suddenly attacking the floundering Roman columns from an unexpected quarter and then withdrawing into the dense forest before the Romans could group themselves into effective fighting formation, only to attack again from a different quarter.

On the third day of battle the exhausted remnants of Varus' army panicked and broke, and the Germans annihilated them. Once more, we will let Creasy tell the story:

> *The Roman officer who commanded the cavalry, Numonius Vala, rode off with his squadrons in the vain hope of escaping by thus abandoning his comrades. Unable to keep together or force their way across the woods and swamps, the horsemen were overpowered in detail and slaughtered to the last man…. Varus, after being severely wounded in a charge of the Germans against his part of the column, committed suicide to avoid falling into the hands of those whom he had exasperated by his oppressions. One of the lieutenant generals of the army fell fighting; the other surrendered to the enemy. But mercy to a fallen foe had never been a Roman virtue, and those among her legions who now laid down their arms in hope of quarter drank*

> *deep of the cup of suffering, which Rome had held to the lips of many a brave but unfortunate enemy. The infuriated Germans slaughtered their oppressors with deliberate ferocity, and those prisoners who were not hewn to pieces on the spot were only preserved to perish by a more cruel death in cold blood.*

Only a tiny handful of Romans escaped from the Teutoburger Forest to carry the news of the catastrophe back to the Roman forts on the other side of the Rhine. Varus' legions had been the pick of Rome's army, and their destruction broke the back of the Roman imperium east of the Rhine.

A furious German populace rose up and exacted a grisly vengeance on Roman judges, Jewish speculators and slave dealers, and the civil servants Augustus had sent to administer the conquered territories. The two Roman legions remaining in Germania Magna were able to extricate themselves to Gaul only after hard fighting and severe losses.

The tidings struck Rome like a thunderclap of doom. The aged Augustus felt his throne tremble. He never fully recovered from the shock, and for months afterward he let his hair and beard grow, and was seen by his courtiers from time to time pounding his head in despair against the palace wall and crying out, "Oh, Varus, Varus, give me back my legions!"

Hermann's great victory by no means ended the Roman threat to the Germans east of the Rhine, and many more battles were to be fought before Rome finally accepted, in 17 A.D., the Rhine and the Danube as a boundary between Roman and German territory. Clearly, though, that September day in 9 A.D. is a watershed of world history; the battle of the Teutoburger Forest is one of the half-dozen most decisive events in the history of the White race. Had Hermann lost that day to Varus, or had the conservatives among the Germans succeeded in aborting or betraying his revolution, the heart of Germany would have been Romanized. The land of the Angles and the Saxons and the Goths would have been permanently open, as was Rome, to the filth of the Levant: to Oriental customs and religion; to the mercantile spirit which places monetary gain above all else in life; to the swart, curly-haired men who swarmed in the marketplaces of the Mediterranean world, haggling over the interest on a loan or the price of a blond slave girl.

The Nordic spirit, the Faustian spirit, which is the unique possession of that race which burst into Europe from the eastern steppes more than 6,000 years ago; the spirit which carried Greece to the heights and impelled the earliest Romans to impose a new order on the Italian peninsula; the spirit which had eventually succumbed to racial decay in the south and which had been crushed out of the Celts of Gaul and Britain—that spirit would also have been crushed out of the Germans and replaced by the spirit of the lawyers and the moneychangers.

The fact that that spirit survived in the Germans, that it thrived again in Britain after the Saxon conquest, that it lived in the Vikings who sailed their dragon ships across the Atlantic to the New World five centuries after that, that after another ten centuries it carried our race beyond the bounds of this planet—is due in very large measure to the passion, energy, skill, and courage of Hermann the Cheruscer.

Hermannschlacht memorial

Four hundred years were yet to pass and a great deal more German blood shed before the German ascendancy over Rome became final and irreversible, but the events of 9 A.D. presaged everything which followed. After Hermann's mighty feat the decaying Roman Empire was almost continuously on the defensive rather than the offensive. Although the southwestern corner of Germania Magna, encompassing the headwaters of the Rhine and the Danube (the area which had been abandoned by the Marcomanni prior to the *Hermannschlacht*), was later colonized by Rome;

and although Emperor Trajan added the trans-Danubian province of Dacia to Rome’s possessions at the beginning of the second century, no really serious program of conquest of German lands was again attempted.

The German unity which Hermann forged did not last long, unfortunately. Although he outmaneuvered his rival Marbod, who was forced to seek Roman protection, Hermann himself lost his life to an assassin a few years later. Traditional intertribal rivalries and jealousies came to the fore again. Just as Roman decadence prevented the Romans from conquering the Germans in the ensuing decades, so did German disunity prevent the reverse.

Chapter 17

- Migrating Germans, Invading Huns

- Expanding Slavs Destroyed Roman Order

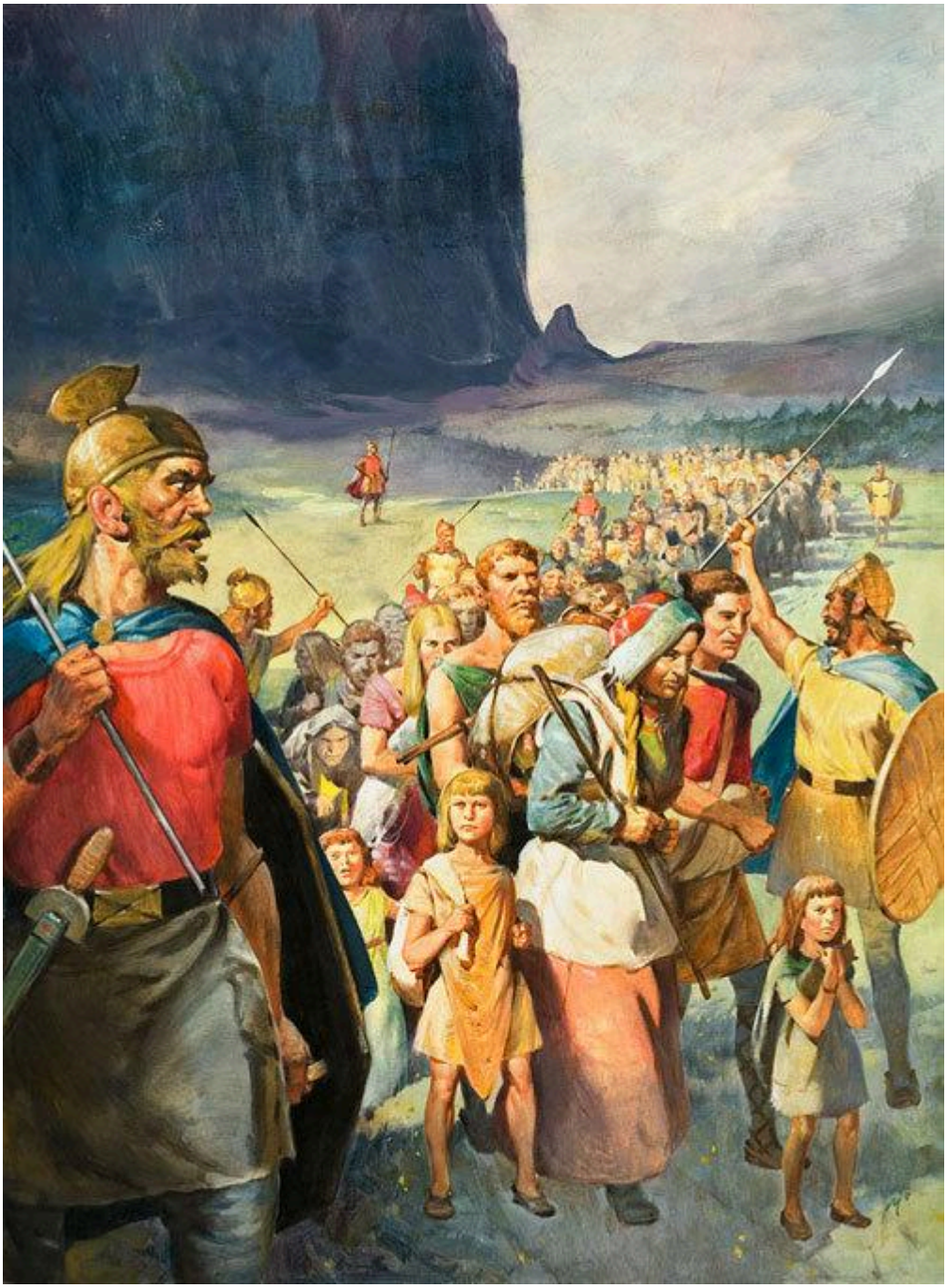
- Hun Horde Routed Goths, Burst into Central Europe

- Attila Yields to Gothic Valor; Germans Drive Asiatics from Europe

The Gothic nation, as was mentioned in the previous installment, had established itself on the southern shore of the Baltic, around the mouth of the Vistula, before 300 B.C. Prior to that the Goths had lived in southern Sweden.

Like the other Germans of their time, the Goths were tall, sturdily built, and Nordic in coloration, with blue or grey eyes and hair colors ranging from red to almost white. Roman reports describe them as the tallest of the Germans, with especially large hands and feet—perhaps a trait resulting from the local mixture of Indo-European and Cro-Magnon races in Sweden.

Soon they were also the richest of the Germans. In direct contact with the amber-gathering Baltic tribes to the east, the Goths monopolized the amber trade. For centuries Gothic caravans loaded with furs and amber pushed southward to sell their goods in the trading centers of the Roman Empire.



Gothic Migration. Then, in the third quarter of the second century of the present era, during the reign of Roman Emperor Marcus Aurelius, the Goths began a general movement to the southeast. Hundreds of thousands of them, taking their families, their cattle, and all their household goods, marched back toward the ancient Indo-European homeland their ancestors had left thousands of years earlier.

The Goths west of the Dniester—the Visigoths—moved down into the Danubian lands west of the Black Sea, where they inevitably came into conflict with the Romans. They conquered the Roman province of Dacia for themselves, after defeating a Roman army and killing a Roman emperor (Decius) in the year 251.

Toward the end of the third century, during the reign of Diocletian, the Empire was divided into eastern and western halves, for administrative and military purposes. The progressive breakdown of communications led eventually to separate *de facto* powers, one centered in Rome and the other in Byzantium (later renamed Constantinople).

During the first three-quarters of the fourth century, despite occasional raids, a state of relatively peaceful coexistence between Goths and Romans pervaded. Especially in the eastern half of the Empire, diplomacy and bribery were used to hold the Goths at bay. During the reign of Constantine (306-337) 40,000 Goths were recruited into the Roman army, and they thenceforth were the bulwark of the Eastern Empire.

It was in the reign of Emperor Valens, in the year 372, that the greatest menace to the White race, both Germans and Romans, since the beginning of recorded history suddenly appeared on the eastern horizon. From the depths of Central Asia a vast horde of brown-skinned, flat-nosed, slant-eyed little horsemen—fast, fierce, hardy, bloodthirsty, and apparently inexhaustible in numbers—came swarming across the steppe around the north end of the Caspian Sea. They were the Huns.

The first to feel their impact were the Alans, living south of the Don between the Black Sea and the Caspian Sea. The Hunnic horde utterly crushed the Alans, some of whose remnants retreated southward into the Caucasus Mountains, while others fled westward in confusion, seeking refuge among the Goths. In the Caucasus today traces of the Nordic Alans are found in the Ossetes, whose language is Indo-European and who are taller and lighter than the Caucasic-speaking peoples around them.

End of the Ostrogoths. Next the Huns fell upon the Ostrogoths and routed them. The aged Ostrogothic king, Hermanric, slew himself in despair, and his successor, Vitimer, was killed in a vain effort to hold back the Brown

flood. The Ostrogothic kingdom disintegrated, and its people streamed westward in terror, with the Huns at their heels.

Athanaric, king of the Visigoths, posted himself at the Dniester with a large army, but the Huns crossed the river and defeated him, inflicting great slaughter on his army.

Thus, the Visigoths too were forced to retreat westward. Athanaric petitioned Valens for permission for his people to cross the Danube and settle in Roman lands to the south. Valens consented, but he attached very hard conditions, which the Goths, in their desperation, were forced to accept: they were required to surrender all their weapons and to give up their women and children as hostages to the Romans.

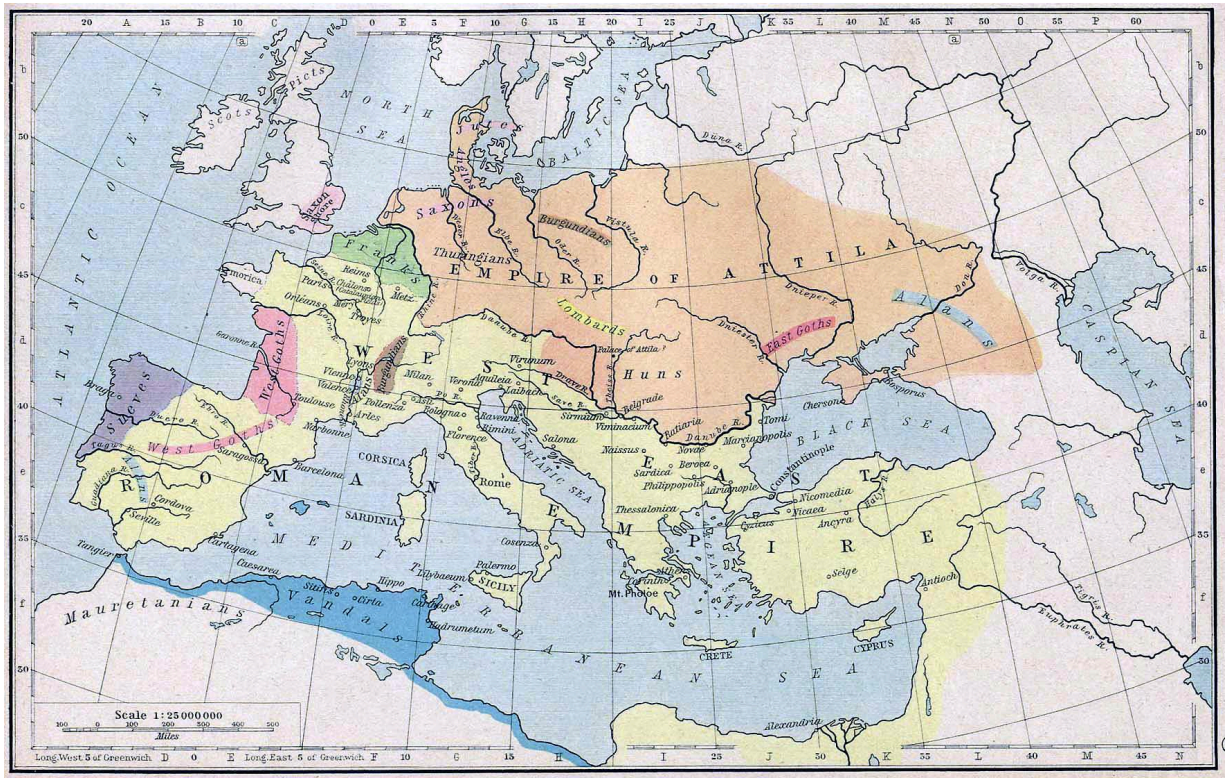
The Goths crossed the Danube in 376 and settled in the Roman province of Lower Moesia, which corresponds roughly to modern Bulgaria. There the Romans took shameful advantage of them. Roman-Jewish merchants, in return for grain and other staples, took the hostage children of the Goths as slaves.

The Goths secretly rearmed themselves and rose up. For two years they waged a war of revenge, ravaging Thrace, Macedonia, and Thessaly. Finally, on August 9, 378, in the great battle of Hadrianople, the Gothic cavalry, commanded now by Fritigern, annihilated Valens' infantry (most of whom were also Goths), and the emperor himself was killed. This was the worst defeat Rome had suffered since the Goths defeated and killed Decius 127 years earlier, and the battle decisively changed the conduct of future wars. Heretofore, Roman infantry tactics had been considered unbeatable, but Fritigern's Goths had shown what heavy cavalry could do to infantry unprotected by its own cavalry.

The emperor of the eastern half of the Empire who succeeded Valens took a much more conciliatory stance toward the Goths, and they were confirmed in their possession of much of the territory south of the Danube which they had seized between 376 and 378. The Huns, meanwhile, had occupied Gothic Dacia (presentday Romania), as well as all the lands to the east.

Loss of a Homeland. The ancient homeland of the Nordic race was now in the hands of non-Whites.

For more than four millennia wave after wave of White warriors had come out of the eastern steppe to conquer and colonize Europe: Achaeans, Dorians, Latins, Celts, Germans, Balts, Slavs, Cimmerians, Scythians, Sarmatians, and uncounted and unnamed peoples before all these. But the Sarmatians were the last; after the Huns drove them and the Goths out, no other White barbarians were to come riding out of the east.



Empire of Attila (orange) by 450 A.D.

For the next thousand years the eastern steppe which had been the breeding ground of the Nordic race became the invasion route into Europe for periodic waves of non-White hordes from Asia: Huns, Avars, Turks, Magyars, Mongols.

The Huns contented themselves, for the time being, with that portion of Europe between the Carpathians and the Danube, leaving the Romans and the Germans elsewhere to their own devices. Rome, a hollow shelf peopled largely by Levantines and ruled in effect by a gaggle of filthy-rich Middle Eastern moneylenders, speculators, and merchants, depended for her

continued existence upon cleverness and money rather than real strength. Germans menaced her and Germans defended her, and the Romans concentrated their energies on playing German off against German.

The game succeeded in the Eastern Empire, more or less, but not in the Western Empire. A Frank, Arbogast, was the chief adviser—and effective master—of Western Emperor Eugenius in the year 394, having assassinated Eugenius' predecessor. The emperor of the East, Theodosius, sent his Gothic army against Arbogast, and Arbogast called on his fellow Franks for support. The two German armies fought at Aquileia, near modern Venice, and the Goths defeated the Franks.

Alaric the Bold. Two of the leaders of Theodosius' army were Alaric the Bold, a Gothic prince, and Stilicho, a Vandal. After the battle of Aquileia Stilicho, nominally subordinate to Theodosius, became the effective master of the Western Empire. Alaric was chosen king of the Visigoths by his tribe and decided to challenge Stilicho, but as long as Stilicho lived he was able to hold Alaric at bay.

The emasculated and Levantinized Romans, unable to face the Germans man to man, bitterly resented their German allies as much as they did their German enemies. This resentment, born of weakness and cowardice, finally got the better of the Romans in 408, and they conspired to have their protector, Stilicho, murdered. Then the Romans in all the Italian cities butchered the wives and children of their German allies—60,000 of them.

(Alaric the bold)

This foolish and brutal move sent Stilicho's German soldiers into Alaric's arms, and Italy was then at the Goth's mercy. Alaric's army ravaged large areas of the peninsula for two years in revenge for the massacre of the German families. Alaric demanded a large ransom from the Romans and forced them to release some 40,000 German slaves.

Fall of Rome. Then, on the night of August 24, 410, Alaric's Goths took Rome and sacked the city. This date marked, for all practical purposes, the end of the capital of the world. Rome had endured for 1,163 years and had ruled for a large portion of that time, but it would never again be a seat of power. For a few more decades the moribund Empire of the West issued its commands from the fortress city of Ravenna, 200 miles north of Rome, until the whole charade was finally ended in 476. The Empire of the East, on the other hand, would last another thousand years.

The Huns, meanwhile, had not long contented themselves with Dacia, but had begun expanding westward again, wreaking such havoc that whole nations uprooted themselves and fled as the Huns advanced. The Vandals, a German people closely related to the Goths; the Alans who had been driven westward from the Transcaucasian steppe; and the Suebians poured across the Rhine into Gaul in 406, setting still other German nations, such as the Franks, Burgundians, and Alamanni, into motion.

Attila, King of the Huns. The Huns halted their westward push for more than 40 years while they consolidated their hold on all of central and eastern Europe, and on much of northern Europe as well. In 433 they gained a new king, whose name was Attila. In 445, when Attila established his new capital at Buda, in what is now Hungary, the empire of the Huns stretched from the Caspian Sea to the North Sea.

In 451 Attila began moving west again, with the intention of seizing Gaul and then the rest of the Western Empire. His army consisted not only of Huns but also of contingents from all the conquered peoples of Europe: Ostrogoths, Gepids, Rugians, Scirians, Heruls, Thuringians, and others, including Slavs.

One contingent was made up of Burgundians, half of whom the Huns had subjugated (and nearly annihilated) in 436. The struggle between the Burgundians and the Huns forms the background for the German heroic epic, the *Nibelungenlied*.

Attila's mixed army threw western Europe into a state of terror as it advanced. So great was the devastation wrought on the countryside that Attila was given the nickname "the Scourge of God," and it was said that grass never again grew where his horse had trod.

Two armies, one commanded by Aetius, the last of the Western Empire's Roman generals, and the other by Theodoric, King of the Visigoths, rode against Attila. Aetius and Theodoric united their armies south of the Loire, in central Gaul, and compelled Attila to withdraw to the north-east.

Attila carefully chose the spot to halt his horde and make his stand. It was in a vast, open, and nearly level expanse of ground in northeastern France between the Marne and the Seine, where his cavalry would have ideal

conditions for maneuvering. The region was known as the Catalaunian Plains, after the Catalauni, a Celtic people.

In a furious, day-long battle frightful losses were inflicted on both sides, but the Visigoths, Franks, free Burgundians, and Alans of Aetius and Theodoric had gained a decisive advantage over the Huns and their allies by nightfall. Attila retreated behind his wagons and in despair ordered a huge funeral pyre built for himself. He intended neither to be taken alive by his foes nor to have his corpse fall into their hands.

King Theodoric had fallen during the day's fighting, and the command of the Visigothic army had passed to his son, Thorismund. The latter was eager to press his advantage and avenge his father's death by annihilating the Hunnic horde.

The wily Roman Actius, however, putting the interests of his dying Empire first, persuaded Thorismund to allow Attila to withdraw his horde from Gaul. Aetius was afraid that if Thorismund completely destroyed the power of the Huns, then the Visigoths would again be a menace to the Empire; he preferred that the Huns and the Visigoths keep one another in check.

Attila and his army ravaged the countryside again, as they made their way back to Hungary. The following year they invaded northern Italy and razed the city of Aquileia to the ground; those of its inhabitants who were not killed fled into the nearby marshes, later to found the city of Venice.

But in 453 Attila died. The 60-year-old Hun burst a blood vessel during his wedding-night exertions, following his marriage to a blonde German maiden, Hildico (called Kriernhild in the *Nibelungenlied*). The Huns had already been stripped of their aura of invincibility by Theodoric, and the

death of their leader diminished them still further in the eyes of their German vassals.

The latter, under the leadership of Ardaric the Gepid, rose up in 454. At the battle of the Nedao River in that year it was strictly German against Hun, and the Germans won a total victory, completely destroying the power of the Huns in Europe.

The vanquished Huns fled eastward, settling finally around the shores of the Sea of Azov in a vastly diminished realm. They left behind them only their name, in Hungary. Unfortunately, they also left some of their genes in those parts of Europe they had overrun. But in eighty years they had turned Europe upside down. Entire regions were depopulated, and the old status quo had vanished.

Chapter 18

- Christianity Spreads from Levant to Dying Roman Empire, then to Conquering Germans

- Germans 'Aryanize' Christian Myths, but Racially Destructive Ethics Retained

During the turbulent and eventful fifth century the Germans largely completed their conquest of the West. In the early years of that century German tribesmen, who had been raiding the coast of Roman Britain for many years, began a permanent invasion of the southeastern portion of the island, a development which was eventually to lead to a Germanic Britain.

In 476 Odoacer, an Ostrogothic chieftain who had become a general of Rome's armies, deposed the last Roman emperor and ruled in his own name as king of Italy. Meanwhile the Visigoths were expanding their holdings in Gaul and completing their conquest of Spain, except for the northwestern region already held by their Suebian cousins and an enclave in the Pyrenees occupied by a remnant of the aboriginal Mediterranean inhabitants of the peninsula, the Basques.

And throughout the latter part of the century the Franks, the Alemanni, and the Burgundians were consolidating their own holds on the former Roman province of Gaul, establishing new kingdoms and laying the basis for the new European civilization of the Middle Ages. Everywhere in the West the old, decaying civilization centered on the Mediterranean gave way to the vigorous White barbarians from the North.

Oriental Infection. But the Germans did not make their conquest of the Roman world without becoming infected by some of the diseases which flourished so unwholesomely in Rome during her last days. Foremost among these was an infection which the Romans themselves had caught during the first century, a consequence of their own conquest of the Levant.

It had begun as an offshoot of Judaism, had established itself in Jerusalem and a few other spots in the eastern Mediterranean area, and had traveled to Rome with Jewish merchants and speculators, who had long found that city an attractive center of operations.

It eventually became known to the world as Christianity, but for more than two centuries it festered in the sewers and catacombs of Rome, along with dozens of other alien religious sects from the Levant; its first adherents were Rome's slaves, a cosmopolitan lot from all the lands conquered by the Romans. It was a religion designed to appeal to slaves: blessed are the poor, the meek, the wretched, the despised, it told them, for you shall inherit the earth from the strong, the brave, the proud, and the mighty; there will be pie in the sky for all believers, and the rest will suffer eternal torment. It appealed directly to a sense of envy and resentment of the weak against the strong.

Edict of Milan. By the end of the third century Christianity had become the most popular as well as the most militant of the Oriental sects flourishing among the largely non-Roman inhabitants of the decaying Roman Empire. Even as late as the first years of the fourth century, under Emperor Diocletian, the Roman government was still making efforts to keep the Christians under control, but in 313 a new emperor, Constantine, decided that, *if you can't lick 'em, join 'em*, and he issued an imperial edict legitimizing Christianity.

Although one of Constantine's successors, Julian, attempted to reverse the continuing Christianization of the Roman Empire a few years later, it was already too late: the Goths, who made up the bulk of Rome's armies by this time, had caught the infection from one of their own slaves, a Christian captive whom they called Wulfila.

A Romanticized view of Wulfila
explaining the Gospels to the Goths in ca. 310

Wulfila was a tireless and effective missionary, and the Goths were an uprooted and unsettled people, among whom the new religion took hold easily. Wulfila's translation of the Bible into Gothic greatly speeded up the process.

Conversion of the Franks. Before the end of the fourth century Christianity had also spread to the Vandals, Burgundians, Lombards, Gepids, and several other German tribes. A little over a century later the powerful nation

of the Franks was converted. By the beginning of the second quarter of the sixth century, the only non-Christian Whites left were the Bavarians, Thuringians, Saxons, Frisians, Danes, Swedes, and Norse among the Germans—and virtually all the Balts and Slavs.

One can only understand the rapid spread of Christianity during the fourth and fifth centuries by realizing that, for all practical purposes, it had no opposition. That is, there was no other organized, militant, proselytizing church competing effectively with the Christian church.

Athanaric the Goth. The Christians had many individual opponents, of course: among the Romans several of the more responsible and civic-minded emperors, such as Diocletian, as well as what was left of the tradition-minded aristocracy; and among the Germans many farsighted leaders who resisted the imposition of an alien creed on their people and the abandonment of their ancient traditions. Athanaric, the great Gothic chieftain who led his people across the Danube in 376 to save them from the invading Huns, was notable in this regard.

Athanaric and the other traditionalists failed to halt the spread of Christianity, because they were only individuals. Although there were pagan priests, the traditional German religion never really had a church associated with it. It consisted in a body of beliefs, tales, and practices passed from generation to generation, but it had no centralized organization like Christianity.

Folk-religion. German religion was a folk-religion, which grew organically out of the people and out of the land they occupied. The boundary between a tribe's most ancient historical legends and its religious myths, between its long-dead heroes and chieftains and its gods, was blurred at best. Because German religion belonged to the people and the land, it was not a proselytizing religion; the German attitude was that other peoples and races likewise had their own folk-religions, and it would be unnatural to impose one race's religion on another race.

And because German religion was rooted in the land as well as in the people, it lost some of its viability when the people were uprooted from their land. It is no coincidence that the conversions of the Goths, Vandals,

Burgundians, Lombards, Franks, and many other German tribes took place during the *Voelkerwanderung*, a period of strife, disorientation, and misery for many of those involved: a period when whole nations lost not only their ancient homelands but also their very identities.

Fire and Sword. After the *Voelkerwanderung* ended in the sixth century, the Christianization of the remaining pagan peoples of Europe proceeded much more slowly—and generally by fire and sword rather than by peaceful missionary effort. Whereas the Franks had become Christians more or less painlessly when their king Clovis (Chlodweg) converted for political reasons at the end of the fifth century, it was another 300 years before the Frankish king Charlemagne (Karl the Great) was able to bring about the conversion of his Saxon neighbors, and he accomplished that only by butchering half of them in a series of genocidal wars.

Early Christianity, in contrast to German religion, was as utterly intolerant as the Judaism from which it sprang. Even Roman religion, which, as an official state religion, equated religious observance with patriotism, tolerated the existence of other sects, so long as they did not threaten the state. But the early Christians were inspired by a fanatical hatred of all opposing creeds.

Also in contrast to German and Roman religion, Christianity, despite its specifically Jewish roots, claimed to be a universal (i.e., "catholic") creed, equally applicable to Germans, Romans, Jews, Huns, and Negroes.

"*Every place… shall be yours.*" The Christians took the Jewish tribal god Yahweh, or Jehovah, and universalized him. Originally he seems to have been a deity associated with one of the dormant volcanoes of the Arabian peninsula, a god so distinctly Semitic that he had a binding business contract ("covenant") with his followers: if the Jews would remain faithful and obedient to him, he would deliver all the wealth of the non-Jewish peoples of the world into their hands. Observant Jews even today remind themselves of this by fastening *mezuzoth* to the door frames of their homes, wherein the verses from their Torah spelling out the Jews' side of their larcenous deal with Yahweh are inscribed (Deuteronomy 6:4-9, 11:13-21; Yahweh's reciprocal obligations are in the verses immediately following).

Nevertheless, the early Christian church, armed with an effective organization and a proselytizing fervor, and armored with a supreme contempt for everything non-Christian, was able to supplant Jupiter and Wotan alike with Yahweh.

The Germans, however, recreated the Semitic Yahweh in the image of their own Wotan, even as they accepted the new faith. The entire Christian ritual and doctrine, in fact, were to a large extent "Aryanized" by the Germans to suit their own inner nature and lifestyle. They played down the slave-religion aspects of Christianity ("the meek shall inherit the earth") and emphasized the aspects which appealed to them ("I come bearing not peace, but a sword"). The incoherence and the multitude of internal inconsistencies of the doctrine made this sort of eclecticism easy.

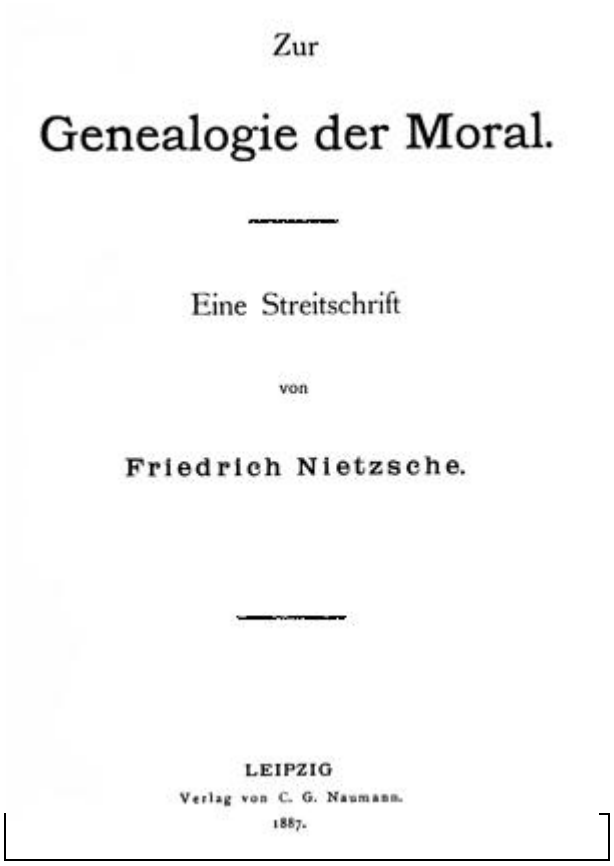
Yule, Easter, Harvest Festival. In general, the Germans accepted without difficulty the Christian rituals—especially those which, like Christmas, Easter, and Thanksgiving were deliberately redesigned to correspond to pagan rituals and festivals of long standing—and the myths (parthenogenesis, turning water into wine, curing the blind, resurrection from the dead, etc.), and they ignored the ethics (turn the other cheek, all men are brothers, etc.).

A Frank of the seventh or eighth century would tremble in superstitious awe before some fragment of bone or vial of dried blood which the Church had declared a sacred relic with miracle-working powers—but if you smote him on the cheek you would have a fight on your hands, not another cheek turned.

As for the brotherhood of man and equality in the eyes of the Lord, the Germans had no time for such nonsense; when confronted with non-Whites, they instinctively reached for the nearest lethal weapon. They made mincemeat out of the Avars, who were cousins to the Huns, in the seventh century, and the Christianized Franks or Goths of that era would know exactly what to do with a few hundred thousand rioting American Blacks; they would, in fact, positively relish the opportunity to do what needed doing.

It could not have been expected to be otherwise. In the first place, a totally alien religion cannot be imposed on a spiritually healthy people—and the Germans were still essentially healthy, despite the dislocations caused by the *Voelkerwanderung*. Christianity had to be modified to suit their nature—at least, temporarily. In the second place, the average German did not have to come to grips with the alien moral imperatives of the Sermon on the Mount. All he had to do was learn when to genuflect; wrestling with Holy Writ was exclusively the problem of the clergy.

It was not until the Reformation, in the sixteenth century, that the laity began studying the Bible and thinking seriously about its contents. Even then, however, the tendency was to interpret alien teachings in a way that left them more or less compatible with natural tendencies.


Zur

Genealogie der Moral.

Eine Streitschrift

von

Friedrich Nietzsche.

LEIPZIG
Verlag von C. G. Naumann.
1887.

Slave Morality. But Christian ethics—the slave morality preached in the Roman catacombs—was like a time bomb ticking away in Europe—a Trojan horse brought inside the fortress, waiting for its season. That season

came, and the damage was done. Today Christianity is one of the most active forces working from within to destroy the White race.

From the Christian churches came the notion of “the White man’s burden,” along with the missionaries who saw in every African cannibal or Chinese coolie a soul to be saved, of equal value in the eyes of Jehovah to any White soul. It is entirely a Christian impulse—at least, on the part of the average American voter, if not the government—which sends American food and medical supplies to keep alive swarming millions of Asiatics, Africans, and Latins every time they have a famine, so that they can continue to outbreed Whites.

The otherworldly emphasis on individual salvation, on an individual relationship between Creator and creature which relegates the relationship between individual and race, tribe, and community to insignificance; the inversion of natural values inherent in the exalting of the botched, the unclean, and the poor in spirit in the Sermon on the Mount—the injunction to “resist not evil”—all are prescriptions for racial suicide. Indeed, had a fiendishly clever enemy set out to concoct a set of doctrines intended to lead the White race to its destruction, he could hardly have done better.

The “White guilt” syndrome exploited so assiduously by America’s non-White minorities is a product of Christian teachings, as is the perverse reverence for “God’s chosen people” which has paralyzed so many Christians’ wills to resist Jewish depredations.

Moses Replaces Hermann. Not the least of the damage done by the Christianization of Europe was the gradual replacement of White tradition, legend, and imagery by that of the Jews. Instead of specifically Celtic or German or Slavic heroes, the Church’s saints, many of them Levantines, were held up to the young for emulation; instead of the feats of Hermann or Vercingetorix, children were taught of the doings of Moses and David.

Europeans' artistic inspiration was turned away from the depiction of their own rich heritage and used to glorify that of an alien race; Semitic proverbs and figures of speech took precedence over those of Indo-European provenance; Europeans even abandoned the names of their ancestors and began giving Jewish names to their children: Samuel and Sarah, John and Joan, Michael and Mary, Daniel and Deborah.

Despite all these long-term consequences of Christianity, however, the immediate symptoms of the infection which the conquering Germans picked up from the defeated Romans were hardly noticeable; White morals and manners, motivations and behavior remained much as they had been, for they were rooted in the genes—but now they had a new rationale.

Today's Christian Patriots. And it is only fair to note that even today a fairly substantial minority of White men and women who still think of themselves as Christians have not allowed their sounder instincts to be corrupted by doctrines suited to a following of mongrelized slaves. They ignore the Jewish origins of Christianity and justify their instinctive dislike and distrust of Jews with the fact that the Jews, in demanding that Jesus be

killed, became a race forever accursed (“His blood be on us and on our children”).

They interpret the divine injunction of brotherhood as applying only to Whites. Like the Franks of the Middle Ages, they believe what suits them and conveniently forget or invent their own interpretation for the rest. Were they the Christian mainstream today, the religion would not be the racial menace that it is. Unfortunately, however, they are not; virtually none are actively affiliated with any of the larger, established Christian churches.

Chapter 19

- Iberians, Phoenicians, Celts, Romans, Goths, Jews, and Moors Gave Spain Racial Diversity

- Jews Infest Spain, Betray it to Muslim Invaders

- Moors End Gothic Rule, Are Stopped by Franks

- White Reconquest of Spain Takes Over 700 Years

Just as the southeastern-most region of Europe—the lands bordering the Black Sea on the west and north—has been a borderland contested between Whites and non-Whites over the course of most of our recorded history, so also has Europe's southwesternmost projection, the Iberian peninsula, been a racial battlefield throughout the centuries. Serving as a natural gateway into Europe from Africa, Iberia has repeatedly been used by invaders from the south, and the racial consequences may be seen in Spain and Portugal today, where an exceptionally wide range of racial types is to be found.

Greeks and Celts. Cadiz, Malaga, and Cordoba were all established originally by the Phoenicians, and the name Spain itself is of Phoenician origin.

As early as 600 B.C. the Greeks had also established colonies in Iberia, mainly on the coast of northern Catalonia (the northeastern part of the peninsula), for the same reason as the Phoenicians. The Greeks later expanded southward along the Catalonian coast and down into Valencia.

Around 500 B.C. the first Celts arrived. Only in the northwestern part of Iberia, in Galicia and Asturias, did the Celts remain relatively unmixed.

The Basques have undoubtedly undergone a certain amount of racial admixture with Indo-Europeans over the last 2,500 years, but their speech

remains as the sole example of a Mediterranean language still extant on western European soil.

In 480 B.C. the Carthaginians, a Semitic people of Phoenician origin, in response to a plea for help from their Phoenician cousins in Cadiz who were attempting to put down an Iberian insurrection, invaded the peninsula. Once in, the Carthaginians decided to stay and they settled down to a long period of expansion and economic exploitation.

Semitic Beachhead. In 237 B.C., after the First Punic War, in which Rome took Sicily away from Carthage, the Carthaginians made the fateful decision to strengthen their beachhead on European soil. They began a general conquest and colonization of those parts of Iberia not already under their control. During this process the Carthaginian general Hamilcar Barca founded the cities of Cartagena and Barcelona, the latter named for his own family.

Rome regarded the Carthaginian moves in Iberia—in particular, the siege of the Greek colony of Saguntum (modern Sagunto, on the Valencian coast)—as a *casus belli*; thus commenced the Second Punic War. After a long and difficult struggle against the redoubtable Hannibal, Rome crushed Carthage and found herself in possession of a new province: Iberia. Although it then took the Romans 75 years to pacify all the Iberians, Celts, and Celtiberians of the peninsula, it remained Roman for more than five centuries. The Roman imprint on Spanish culture and politics, as well as on the racial destiny of the peninsula was very strong.

The Roman conquest ended the power of the Semitic Carthaginians in Iberia, but on the heels of Rome's legions came another plague of Semites to batten on the rich province: the Jews. In their inimitable fashion they wormed their way into every aspect of the Iberian economy, and it was not long before there was hardly a commercial transaction anywhere in the peninsula in which money did not rub off on some Jew's palm.

So many Jews flocked to Roman Spain, and they multiplied so prodigiously there, that today the Jews of the world still divide themselves into two categories: those descended from the Jews of the Iberian peninsula, who are called Sephardim, and those descended from the Jews who battened on

central and eastern Europe instead, who are called Ashkenazim. Spain was for the Jews like New York and Miami Beach rolled into one: a commercial center with great natural resources where they could become filthy rich, and a place in the sun where they could then sit on their accumulated shekels in leisure and comfort.

Jews vs. Goths. Euric may be considered the founder of the Gothic Kingdom of Spain. He died in 484. His successors, Visigoths and Ostrogoths, ruled the peninsula for the next 227 years.

(Belt buckle. Gilt and silvered bronze and glass paste, Visigothic Aquitaine, 6th century)

By the time of Recared I, who reigned from 585 to 601, Gothic Spain was again renowned for its wealth—and again the Jews found that wealth irresistible. The Goths, however, were not so willing as the Romans had been to allow the Jews to eat up the whole country, and in consequence there was almost continual strife between Goths and Jews, with the latter incessantly scheming, agitating, and whining of "persecution."

Much to their later regret, the Goths did not deal decisively with their Jewish problem. Instead, they allowed themselves to be convinced by their bishops that a sprinkling of holy water would cure the Jews of their

ancestral ways. King Sisibert, around the year 620, forced 80,000 Jews to be baptized, and an even larger number were driven from the kingdom.

Half a century later one of his successors, Wamba, was obliged to take similar measures against the Jews, so troublesome had they again become. In 673 he expelled from the Gothic realm all who would not submit to baptism, while the citizens of several Spanish communities acted on their own initiative and dealt with local Jewish merchants and moneylenders in a more forceful and effective way.

Although King Wamba was a strong ruler, who successfully put down a Basque rebellion and maintained his frontiers against his Frankish neighbors to the north and Arab pirates raiding by sea from the south, prosperity had already begun taking its toll of Gothic vigor. It was Wamba's immediate predecessor, Recesuinto [Recceswinth], who, at the insistence of the Church, took the first direct step toward Gothic racial suicide (if we do not count as such Sisibert's allowing baptized Jews to pass as Gentiles a few years earlier) when he abolished the longstanding ban against intermarriage.

Prior to Recesuinto's reign, the racial pride of the Goths had remained intact. None but Goths might rule, and Goths might marry none but Goths. The penalty for violation of this ban was quite severe: both partners were burned at the stake. Thus, the blood of the Goths had remained unmixed with that of their Roman, Iberian, and Jewish subjects. Recesuinto allowed Goths to marry baptized Jews and anyone else who claimed Christian beliefs, and the nobility of Spain has since been tainted heavily with the Semitic blood of department-store heiresses, or the equivalent thereof in that pre-department-store era.

The Jews conspired all the more against the Goths, and the successors of Recesuinto and Wamba were obliged to take measures against them on a number of occasions. They failed, however, to rid their kingdom of the pestilence, because they did not apply the same measures against baptized Jews as against their unbaptized brethren. This shortsightedness finally led to the undoing of the Goths during the reign of Roderic, who took the throne in 709.

While the men of Roderic's race had grown soft and indecisive over the course of the dozen generations which had passed since the time of Adolf, unable finally even to cope with a gaggle of money-hungry Semites in their midst, a new Semitic danger had begun to rise to the south of them.

Fall of Spain. Treason delivered Ceuta into the hands of the Arabs and their allies in 711, and an Arab-Moorish invasion force sailed across the strait and seized a beachhead in Andalusia. Roderic's army fought the invaders in a fierce, three-day battle at Xeres (now Jerez de la Frontera), about 13 miles inland from Cadiz, under a blazing July sun. The Moors under their Berber general Tariq, won, and the Goths retreated to their cities.

The Gothic cities were well fortified and had withstood Arab raiding parties more than once, but as soon as Tariq's dusky horde appeared outside the walls of each city in 711, the Jews inside, by prearrangement, threw open the gates.

For their part, the Jews were more than ready to trade masters. They had hopes, which were soon realized, that under Arab rule they would be able to regain the wealth, power, and privileged position they had held under the Romans. They bitterly hated the Goths for attempting to assimilate them into the Spanish population and make them work for their daily bread alongside Christian Spaniards.

Before word of the Jews' treachery could be spread and the Goths could separate them—baptized and otherwise—from the general population and neutralize them, the invaders held virtually all the strong-points. Within a few months the greater part of Gothic Spain was in Muslim hands, and only scattered survivors made their way northward across the Pyrenees or into one of two remaining Gothic enclaves. One of these, in the southeast, fell to the Arabs a few years later. Only in the mountains of the north, in Asturias, were the Goths able to hold back the Semitic tide permanently.

Even today, twelve centuries after the fact, Jews still gather in their synagogues on holidays to gloat over their destruction of the Goths, and Jewish writers openly boast of their treachery. The popular Jewish author and lecturer, Max I. Dimont, has taken particular satisfaction in the fate of the Gothic women, both in Spain and in those areas of Gaul subject to

Moorish raiding parties from the south. In his best-selling book, *The Indestructible Jews*, Dimont writes:

"As blond Christian maidens fetched fancy prices in the slave markets, raids in Christian lands by Muslim private entrepreneurs became big business. Female captives were pedigreed like dogs. Their Christian antecedents, their genuine blondness, their virginity, and their ability to bear children were all ascertained and notarized before they were marketed."

Dimont discreetly avoids mentioning that the slave merchants doing the pedigreeing and marketing of these White girls were, in most cases, Jews. What he does say is: "From the inception of Islam's conquest, Spanish Jews had soared to the highest government posts. A series of brilliant Jewish viziers—viceroys—enriched the caliphate's coffers and helped usher in an age of splendor and learning."

Battle of Tours. The victorious Semites and their mixed-race allies from north Africa did not long remain content with their conquests south of the Pyrenees. In 722 they invaded Gothic Gaul and seized Narbonne, Carcassonne, and several other towns. Ten years later, with an enormous army of Arabs and Moors behind him, the Arab governor of Spain, Abd ar-Rahman (whose name is spelled in various ways by different authors), began a new drive to the north, laying waste Gothic and Frankish areas of Gaul alike. His aim was to add all of Europe to the Muslim realm.

(A self-depiction by the Muslims in Iberia)

Eudes, also known as Odo, the Gothic count of Aquitaine, tried to hold back the invaders at the Garonne but failed. He then combined his remaining forces with an army of Franks and German volunteers from across the Rhine, under the leadership of Charles (Karl), count of the Austrasian Franks. The armies of Charles and Abd ar-Rahman met in the rolling champagne country of east-central France, between the towns of Tours and Poitiers, in October 732. The ensuing battle was one of the most momentous in the history of our race.

The great historian Edward Gibbon also draws on medieval sources in his description of the battle:

> *No sooner had (Charles) collected his forces than he sought and found the enemy in the center of France, between Tours and Poitiers. His well-conducted march was covered by a range of hills, and Abderame appears to have been surprised by his unexpected presence. The nations of Asia, Africa, and Europe advanced with equal ardor to an encounter which*

> *would change the history of the world. In the six first days of desultory combat, the horsemen and archers of the East maintained their advantage: but in the closer onset of the seventh day the Orientals were oppressed by the strength and stature of the Germans, who, with stout hearts and iron hands, asserted the civil and religious freedom of their posterity. The epithet of Martel, the Hammer, which has been added to the name of Charles, is expressive of his weighty and irresistible strokes….*
>
> *The victory of the Franks was complete and final; Aquitaine was recovered by the arms of Eudes; the Arabs never resumed the conquest of Gaul, and they were soon driven beyond the Pyrenees by Charles Martel and his valiant race.*

Though forced to retreat south of the Pyrenees, the Arabs and the other Muslim invaders of Spain remained in the peninsula for nearly 800 years, and the genetic damage they wrought there was great. Islam, like Christianity, makes no distinction of race; all that counts is religion, not blood.

After this the Arabs and Moors were gradually pushed back toward Africa in a series of bloody wars with their neighbors to the north. Not until 1492 was the reconquest of the peninsula finally completed. In that year the unbaptized Jews were expelled *en masse* from the country they had betrayed eight centuries earlier, and the remaining pockets of Moors followed them ten years later. The Inquisition, which had been established in 1478, dealt to a limited extent with the baptized Jews.

Chapter 20

- Unending Struggle Between European and Asian in the East

- Slavic Lands Repeatedly Overrun by Asian Hordes

- Sviatoslav, Viking Ruler, Stamps out Khazar Pest

- Mongol Terror Rules Russia for 250 Years

Today the geographical boundary between Europe and Africa-Asia runs roughly from the Strait of Gibraltar eastward across the Mediterranean to the Aegean Sea, along the eastern and northern shores of the Black Sea, thence along the spine of the Caucasus range to the Caspian Sea, and northward along the Urals to the Arctic Ocean. Somewhat more roughly a racial boundary follows the same course, dividing Whites to the north and west from non-Whites to the south and east.

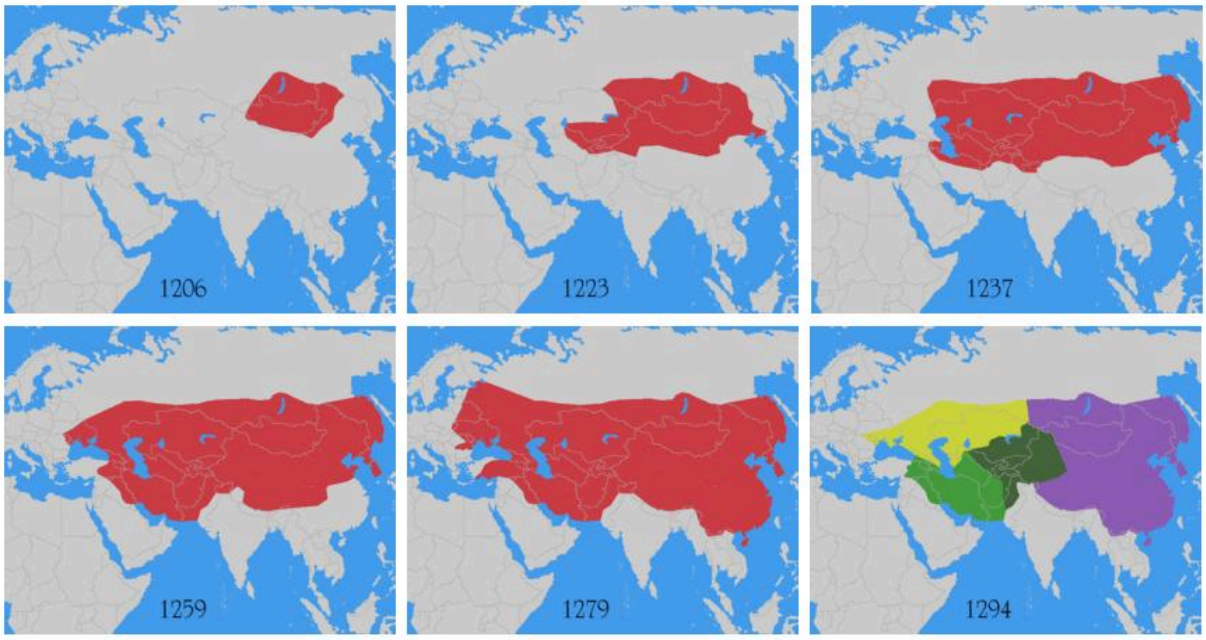
Throughout history the borderlands on either side of this boundary have been contested between White and non-White, between European and Asian, and the contest has been fiercer, bloodier, crueler, and more unrelenting than any of the wars Europeans have fought among themselves. This is as it should be, considering the vastly greater stakes: when European fought European, the outcome determined which sovereign taxes would be paid to or the language one's descendants would speak, but when European fought Asian the issue was whether or not one's descendants would be White.

Three-phase Struggle. The contest actually began long before the dawn of history, nearly 10,000 years ago, when the Mediterraneans of northern

Africa and the Middle East began infiltrating Europe during the Neolithic period, Mediterraneanizing the southern coastal regions of the continent.

The second phase began about 6,000 years ago with a European counterattack. The Nordic Indo-Europeans sent wave after wave of conquerors, not only into Mediterraneanized Southern Europe and the Cro-Magnon realm in the North, but also into Asia and northern Africa. This phase lasted roughly 4,000 years and, as we have seen in earlier installments in this series, had mixed success.

The third phase began about 16 centuries ago, in the year 372, when the Huns came swarming around the north end of the Caspian Sea into southern Russia, a Brown pestilence from Mongolia.



Europe managed to stem the Brown tide in each case, but only at enormous cost. Huge areas of Europe were overrun by the Huns and their successors: Avars, Bulgars, Khazars, Magyars, Patzinaks, Cumans, Mongols, and Ottomans. Sometimes it was more than a century before the invaders could be expelled, and a great deal of racial mixing took place meanwhile.

Some European territory was lost permanently. Even today a large section of the ancient Indo-European homeland on the western shore of the Caspian

Sea remains racially Mongoloid, while pockets of racially mixed population can be found throughout Eastern and Southeastern Europe. In other areas the languages of the invaders have displaced the original European languages, even where most of the Asian genes left behind have been thoroughly diluted.

Will there be a fourth phase in the age-old struggle between Europe and Asia? Without a doubt, although it is difficult to forecast the exact form it will take, or even which side will be on the offensive. Certainly, Central Asia has thoroughly lost the threatening aura it had in the days of Genghis Khan and the Golden Horde, and modern Turkey, wracked by internal problems, does not seem a menace to Europe, except in the stream of immigrant workers it is sending into the Western nations.

On the other hand racial Europe—including both Russia and the United States—is as disunited and as spiritually confused as it has ever been. If it is to regain the initiative in the struggle for possession of the planet, it must first regain a measure of unity, based on racial consciousness, and build new spiritual foundations for itself. The principal purpose of this series is to aid in the building of the necessary racial consciousness. So, let us begin looking again at the details.

End of the Golden Age. Perhaps the greatest tragedy of the Hun invasion was the disaster which befell the Alans. The godlike race of Odin and Frigg, of Thor and Balder, met its Ragnarok.

Although the Alan nation was not annihilated, its Golden Age was over. Some were driven south into mountain strongholds high in the Caucasus, where they maintained a national identity for another five centuries. Others fled westward, and most of these shared the fate of the Vandals in Africa. The rest became vassals of the Huns and were turned against their own race.

Then, in the middle of the sixth century, even before Europe had recovered from the desolation left by the Huns, the next Brown wave struck. Driven westward by intertribal warfare in Central Asia, an amalgamation of Mongol tribes known to Europeans as the Avars invaded the Russian steppe in 560. Conquering the Slavs as they went, they were only halted when they came up against the Franks on the Elbe, in 562.

The Avars virtually annihilated the Gepids, to which nation the noble Ardaric, vanquisher of the Huns, had belonged, and seized the Gepids' territory in Pannonia (modern Hungary), thenceforth centering the Avar empire there. They also dislodged the German Lombards (Langobarden, i.e., "long-beards") from their ancestral lands, and the latter then invaded Italy, seizing most of the northern half of the peninsula (568-572) and making Pavia the capital of a new Lombard kingdom.

The Avar strength peaked before 600 and declined quite rapidly thereafter, except in Pannonia. Throughout the first quarter of the seventh century one group of Slavs after another asserted its independence of the Avar rulers, and by 626, in which year an Avar attack on Constantinople was repelled,

the Slavs had inherited nearly the whole of the Avar empire outside Pannonia.

In 576 another Brown wave lapped at Europe's eastern frontier, as a Turkish tribe invaded the Caucasus and established a beachhead along the northwestern shore of the Caspian. Compared to the two waves which had preceded them, this was a relatively minor one, but it was to have by far the most lethal consequence for Europe in the long run: the new invaders called themselves Khazars.

Origin of the Ashkenazim. The Khazars themselves also underwent a transformation during the eighth century: they adopted Judaism as their religion, and thereafter their national character began to change. From a warlike, nomadic people interested mainly in raiding and fighting, they became a nation of armed merchants and tax collectors. As the principal power in the region north of the Caucasus, they controlled trade between the Arab power to the south, the Turkish power to the east, the Volga-Bulgar power to the north, the Magyar power to the west, and the Byzantine power to the southwest.

Unfortunately, a substantial portion of the trade controlled by the Khazars was in White slaves, with the Slavs bearing the brunt. So many Slavs, both male and female, were shipped southward and eastward by their Khazar rulers that their very name gave rise to the word "slave."

Birth of a Nation. Rurik arrived in northern Russia, near Novgorod, in or about the year 856, and his arrival is considered to mark the beginning of Russian national history.

Prince Rurik, ruler of Novgorod, died in 879, and he was succeeded by his kinsman Oleg, a Norwegian by birth, who united the principalities of Novgorod and Kiev and then energetically expanded the territory under Rus rule. Viking Russia rapidly became the principal power in the east.

In 964 Rurik's grandson Sviatoslav, later acclaimed "the Great," ascended the throne of Russia. Christian missionaries were beginning to ply their trade in Russia, and Sviatoslav's mother Olga had allowed herself to be baptized, but this proud Viking lord would have none of it; he insisted on holding to the faith of his Scandinavian forebears.

(Khazar warrior with captive)

It is fitting that such a warrior, almost as soon as he took the rule, chose as his first task the elimination of the Khazar pestilence. In 965 he utterly laid waste the Khazar empire (to the accompaniment, no doubt, of loud wails protesting his “anti-Semitism”). It can only be regretted that he did not hunt down and dispatch the last member of the tribe; instead he merely scattered them to the four winds, and their descendants, who make up the bulk of eastern Europe’s Jews, are taking their revenge to this day on the White world.

Back in Central Europe the Magyars, as soon as they had taken possession of Hungary, became the scourge of their German, Slav, and Byzantine neighbors for the next half century, raiding as far afield as Bremen, Orleans, and Constantinople. In 954 a raiding party of close to 100,000 Magyars swept through Bavaria and into Franconia, crossed the Rhine at Worms, and

devastated northeastern France. They raped, burned, and butchered their way through Rheims and Chalons into Burgundy, then crossed the Alps into Italy to pillage Lombardy.

Again it was the Germans to the rescue. The following year another Magyar army invaded Bavaria and besieged Augsburg. Otto I, the Saxon king, arrived with an army of only 10,000 men and annihilated the Magyar force, in the battle of the Lechfeld. The Germans pursued and slew fleeing Magyars for three days following the battle, and the Magyars were never after that a major threat to Europe.

Diversity of the Invaders. It should be noted here that there was a fair amount of diversity in the various Asian waves which had been impinging on Europe's eastern frontier since the fourth century. All the groups involved spoke languages of the Ural-Altaic group (the Magyars spoke a Uralic language; all the others spoke Altaic); they were all mounted nomads; and they all contained a strong Mongoloid racial element.

It was primarily in this last feature that the diversity was found. Each group passed through a vast expanse of territory in reaching Europe, and this territory was not empty. Although the Sarmatians were the last White group to enter Europe from the east, there were other Whites left in Turkistan—and even further east—who didn't make it to Europe before the first Brown wave from Central Asia washed over them and submerged them.

Some of the Asian invaders traveled quite rapidly through the peoples between their own homelands and Europe, absorbing little if any White blood on the way, while others took centuries to make the passage. Even those who did not linger among White or part-White populations often had absorbed some White genes as a result of the slave trade. From the fourth century through the 15th century there was an enormous traffic in White slaves, with millions of Slavs trudging eastward in slave caravans.

Thus, while the Mongols who struck in the 13th century passed like lightning from Mongolia to the eastern border of Europe, their chieftain, Genghis Khan, was described by contemporaries as having green eyes and reddish hair—undoubtedly a consequence of the slave trade. Some Turkish leaders were described as almost White in appearance.

Finally, we must remember that race treason is not a new phenomenon. Conquered Slav, Sarmatian, and German peoples sometimes became military auxiliaries of their Brown conquerors. When Attila was defeated by the Visigoths in 451 at Chalons, his horde consisted not only of Brown Huns but also of a number of White allies from the territories through which he had passed.

"*Lord of the Earth.*" The first years of the 13th century saw the rise of the next and most terrible of the Asian menaces. In 1206 a Mongol chieftain, Temujin, succeeded in unifying the numerous, perennially quarreling factions and tribes of Mongolia. He then set out on a career of conquest which has never been equaled. In preparation for this career he changed his name to Genghis Khan, "lord of the earth."

Genghis Khan's first raiding parties reached Europe in 1221 and won several victories over the princes of southern Russia. He died in 1227, giving Europe a brief respite which it failed to put to good use. When the Mongol horde appeared on Europe's border again in 1236, a campaign of terror not matched since the days of the Huns was unleashed.

Whole areas of southern Russia were depopulated, and Mongol raiders struck deep into the Balkans, Hungary, northern Russia, Poland, and even Germany. In scenes foreshadowing the winter of 1944-5, hundreds of thousands of terrified refugees fled westward as the Mongols, moving

rapidly across frozen rivers in the dead of winter, destroyed everything in their path. In Russia the Mongols even sent squadrons back into cities which had been sacked a few days earlier, in order to hunt down and kill any survivors who might have crept out of their hiding places.

An army of Germans, Poles, and Teutonic Knights, under the command of Duke Henry II of Silesia, attempted to halt the Mongols at Liegnitz, Prussia. In a battle fought there on April 9, 1241, the Europeans were decisively defeated. Just two days later another Mongol column completely destroyed the Hungarian army at the SajoRiver, about 100 miles northeast of Budapest.

These two crushing defeats left Central Europe completely at the mercy of the Mongols, who proceeded to consolidate their hold on Hungary and made plans to invade Italy, Austria, and Germany the following winter.

Just after Christmas of 1241 they started westward across the frozen Danube—when suddenly a messenger arrived from Karakorum, 6,000 miles to the east, bearing word that Ogatai, Genghis Khan's successor, had died. The Mongols immediately turned their army around and marched back to the east, never to return.

All of eastern and southern Russia remained under occupation by the Mongol horde, however, and the rest of Russia escaped occupation only by acknowledging itself a vassal state and paying tribute to the Mongols.

[After a few paragraphs Pierce writes of another type of calamity of Asian invaders into Europe: the Muslims]

The most effective means which the Ottomans employed in their struggle against White Europe, and the most humiliating to their White adversaries, was their corps of Janissaries. The Janissaries were the Ottomans' elite army and they were entirely White.

During the reign of Emir Orkhan (1326-1359), the Ottoman ruler who first seized European soil, an edict was issued commanding the Emir's White subjects to deliver to him each year exactly 1,000 young, male children.

JANIZARIES SEIZING CHRISTIAN CHILDREN

These children, who were required to have faces “white and shining,” were torn from their mothers’ breasts and then raised by the Turks with special care and rigor, trained in arms from a tender age and conditioned to give absolute obedience to their masters. Their military discipline was especially severe, but they were liberally rewarded for courage and proficiency.

The yearly levy of 1,000 White children was continued for 300 years, until 1648, and during that period the Janissaries came to be the most efficient and feared corps of warriors in the world. They sustained the Turkish power in Central Europe, while the Mongol power in Eastern Europe withered.

Hungary was the unfortunate battleground between Europeans and the Turks and their Janissaries during much of this time, with ownership of various parts or the whole passing back and forth from one side to the other.

At times the Turks entertained dreams of a general conquest of Europe, and it was not until the failure of their second siege of Vienna in 1683 that they began a slow retreat which lasted almost another two and one-half centuries. Even today Turkey retains a beachhead of several thousand square miles on the European side of the Bosporus.

Bastardized Balkans. The Ottoman Turks were the last of the Asian invaders of Europe, but they were certainly not the least. Their occupation has left as severe a racial imprint on the Balkan peoples—Yugoslavs, Albanians, Greeks, Bulgarians, and Rumanians—as the Mongol occupation did on the Russians.

Nevertheless, there remain today many groups throughout the Balkans which are as White as any group in Western Europe: some are immigrants from the north during recent centuries, while others are the descendants of clans and tribes which jealously guarded the purity of their blood and were able to avoid substantial racial mixture even during the darkest days of Asian occupation.

Chapter 21

- Mighty Saga of the Northmen

- Ninth and 10th Centuries: Viking Triumphs in Western Europe

- Purest White Heritage Survives in North Atlantic

- Land Scarcity, Spirit of Heroism Impelled Vikings

- Christianity, Lack of Northern Solidarity Bring End to Viking Age

Just as it was the Northmen who, by imposing order on Europe's eastern frontier in the second half of the first millennium, stiffened that frontier and made Russia a White racial bulwark against the non-White hordes of Asia, it was also the Northmen who, in the same era, pushed Europe's western frontier westward across the great, unknown Ocean Sea, opening up new lands for settlement by succeeding generations of our race.

Called many names—Danes, Geats, Norsemen, Rus, Swedes, Varangers—they are best known to us by the name which is also used to characterize both the age in which they flourished and the way of life of many of them: Vikings. Like two great waves of raiders, conquerors, and colonizers before them, the Goths and the Anglo-Saxons, they came from the Nordic heartland: southern Sweden and Norway, the Danish peninsula, the adjoining portion of northern Germany, and the nearby North Sea and Baltic islands.

They are of special interest to us in our endeavor to understand who we are, not so much because most of us have Viking forebears (although a great many people with immediate roots in Ireland, Scotland, England, and

northwestern France, as well as in Scandinavia, do), but because they give us a clearer, more detailed picture of that pure essence of Indo-Europeanism of Whiteness—which is the common heritage of all of us, whether our recent ancestors were Germans, Celts, Balts, or Slavs, than we can obtain from a study of any other European people.

German in language like the Goths and the Anglo-Saxons, the Vikings retained other aspects of Germanic culture which those earlier emigrants from the Nordic heartland had already lost by the dawn of the Viking Age. In particular, the Vikings held to their Indo-European religion and world view longer than any of the other Germanic peoples. They also remained hardier, fiercer in battle, and more venturesome than those who had been softened by the more civilized living to the south.

The Vikings not only serve us as an especially useful epitome of Whiteness at a time when our survival demands a renewal of the best of our old values and strengths, but they also provide us with a clear reminder of the danger inherent in one of our most lethal weaknesses: excessive individualism and lack of racial solidarity. A study of the Vikings acquaints us with both the best and the worst (or, in this age, the least affordable) of the characteristics of our race.

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A tenth-century Viking narrative poem, *Rigsthula* (Song of Rig), provides a fanciful account of the origins of the Scandinavian population. In it a traveler named Rig (i.e., “king”) is given lodging at three dwellings. At each he manages to impregnate the woman of the house before he leaves, thereby fathering three sons.

The first woman is old and wrinkled, and she dwells in a hovel. The son she bears for Rig is dark, stooped, and ugly. He is named Thrall, and from him is descended the race of serfs and slaves, the hewers of wood and the carriers of water.

The second woman is younger, better looking, better housed, and more industrious. Her son by Rig is a sturdy, light-eyed boy, and is given the name Karl. From Karl is descended the race of free peasants and craftsmen.

The third woman is young, tall, blond, and lovely, and the house in which she lives is large and magnificent. She bears Rig a son who is strong and straight of limb, white of skin, fair of hair, light of eyes, and quick of mind. He is named Jarl (Earl), and he quickly learns the magic of the runes and the mastery of weapons. He hunts, rides, fights, and fears no man. From him is descended the race of kings and lords of the earth.

Rig himself is identified with the Norse god Heimdall, the whitest of all the gods and the father of all mankind. *Rigsthula* reminds us of the ancient Aryan religious work, the *Rigveda*, which, more than 20 centuries earlier, also gave a fanciful account of the origins of the races. It is clear that Rig's descendants via Thrall represent the dark, round-headed element in the Scandinavian population, and that this element was at some time in the past held in a servile status by a largely Nordic ruling class.

Scandinavian mythology may also reflect racial memories of early contacts between Nordic invaders and Cro-Magnon natives, in the numerous references to "frost giants."

In any event, by the dawn of the Viking Age a general mixing had taken place. Thralls may still have been darker, on the average, than the free farmers or the nobility, but one could find Nordic slaves, largely the consequence of the Viking policy of enslaving prisoners of war, and one could also find darker elements among the wealthy and powerful, as evidenced by the names of such leaders as Halfdan the Black (ninth-century king of a Viking realm in southern Norway). By far the dominant racial element among the Vikings, however, was Nordic.

To the north of the Northmen, in Norway, Sweden, and Finland, were the Lapps, a very primitive race which lived a nomadic life and gained its sustenance primarily from the reindeer of the forest and tundra. The sixth-century historians Jordanes and Procopius describe the Lapps as being culturally little above the beasts on which they preyed.

Both racially and linguistically the Lapps were closely related to the Finno-Ugric tribes to the east. They were short, predominantly dark (although today some Lapps are blond, apparently having absorbed Nordic genes), broad-nosed, and extremely round-headed. They were certainly partly, and

perhaps wholly, responsible for the dark element among the Vikings, although there was little mixing between Vikings and Lapps during the Viking Age, because of their entirely different lifestyles. The mixing must have taken place during the prehistoric period, perhaps shortly after the proto-Germans arrived in Scandinavia and before they had driven the ancestors of the Lapps further north.

The isolation by terrain and climate of many Viking communities did not prevent the Vikings from having a remarkable unity of culture, language, and spirit but it certainly did not encourage political unity. Viking individualism seemed to be inimical to a sense of racial solidarity. While more subjective races to the south were often drawn together by the perceived need for mutual support in the face of a hostile world, Vikings were much more inclined to face the world as individuals.

Their loyalty and sense of community seldom extended beyond the fighting band to which they belonged—or, at most, to that limited region of Norway or Denmark or whatever which they considered "home"—and they would as gladly, or almost as gladly, hew down the Vikings of a rival band as a monastery full of trembling priests in some southern land. Within the band, however, the Viking ethos demanded a solidarity as uncompromising as that of the other Germanic peoples of their time.

On the Continent too the ninth century was a period of growing pressure from the north. A Frankish chronicler writes:

> *The number of ships increases; the endless flood of Vikings never ceases to grow bigger, Everywhere Christ's people are the victims of massacre, burning, and plunder. The Vikings overrun all that lies before them, and none can withstand them. They seize Bordeaux, Perigueux, Limoges, Angouleme, Toulouse; Angers, Tours, and Orleans are made deserts. Ships past counting voyage up the Seine…. Rouen is laid waste, looted, and burned. Paris, Beauvais, Meaux are taken; Melun's stronghold is razed to the ground; Chartres occupied; Evreux and Bayeux looted; and every town invested.*

Just as in England and Ireland, however, Vikings who at first came only to seize women and gold later came to seize land as well. This process reached its climax early in the 10th century when a Viking band wrested away from the West Franks a substantial piece of territory in northwestern France, south of the lower Seine. In 911 the Frankish king Charles the Simple, the great-great-grandson of Charlemagne, gave legal sanction to this conquest by recognizing the Viking leader Ganga-Hrolf as his vassal and confirming the latter in the ownership of the land which his band had already seized.

Ganga-Hrolf (i.e., Hrolf the Ganger or Ralph the Walker, so named because he was too large to be carried by any horse), called Rollo by the French, in turn submitted to baptism and settled down to the task of enlarging and consolidating his domain. He was the first Duke of Normandy, as his land came to be known, after its Nor(se)man conquerors.

First White American. In the year 986 the Viking Bjarni Herjulfsson, sailing from Norway to Greenland, missed his intended destination and instead found himself off the coast of a previously unknown land: North America. Bjarni did not land, but he carried the news of his sighting back to Greenland.

Leif, the son of Eric the Red, bought Bjarni's ship from him and set out to see the new land for himself. He established a small settlement at a place he

called Vinland, on the island of Newfoundland, but he only spent one winter there.

A few years later another Greenland Viking, Thorfinn Karlsefni, made a determined effort to establish a permanent Viking presence in America. He fitted out three longships and recruited 160 men and women to accompany him on the westward voyage. They built a community in North America which they called Straumfjord, and in 1004 Thorfinn's wife Gudrid bore him a son, Snorri, there: the first native White American.

Unrelenting attacks by Indians—Skraelings to the Vikings—made life very difficult for Thorfinn's American colonists, however, and after three years they abandoned their settlement and returned to Greenland.

Had the Vikings' weapons been technologically superior to the bows and arrows of the Skraelings—as Columbus' firearms were—then White history in America would have begun 500 years sooner than it did. As it was, the individual superiority of the Viking warriors in battle could not make up for the enormous numerical advantage enjoyed by the hordes of Red men who opposed them.

In 1962 archaeologists excavated the ruins of what is believed to have been Straumfjord, near the present Newfoundland village of L'Anse aux Meadows.

In Greenland too, with is utterly inhospitable environment, the Viking presence did not last. Initially there were no hostile Skraelings in Greenland—in fact, the first Eskimos did not arrive on the island until nearly 400 years after the Vikings—but the total lack of trees, metal ores, and other natural resources, together with the scarcity of farmland, kept the White population down to a maximum of 3,000 persons, scattered among some 300 farms.

Ironically, it seems to have been piracy which was the undoing of the Greenland Vikings. Although they were Christianized shortly after the year 1,000 and gave up their warlike ways and the raiding of other lands for gold and women, there was still a strong demand for blond slave girls in Moorish Spain and North Africa and in the Turkish lands to the southeast. The demand was met by pirates recruited in England and Germany by Jewish

middlemen, who began raiding the island settlements of the North Atlantic in the 14th century.

Purest Cultural Heritage. Iceland—which suffered its last attack by White-slaving pirates as late as the 19th century—and the other Viking islands survived the raids, but Greenland did not.

Today these North Atlantic islands, of which Iceland with its quarter-million inhabitants is the most significant, preserve the Viking cultural heritage in its purest form. The modern Icelandic and Faroese languages are nearly identical to the Old Norse spoken by the Vikings, while English and the other Germanic languages have undergone great changes during the last 1,000 years. In folkways as well, many Viking traits have been preserved in the islands, especially in Iceland and the Faroes. There has even been a return to the Viking religion by some Icelanders in recent years.

Racially, Iceland does not present quite as pure a picture as one might wish, for the ninth-century Viking settlers were not all jarls and karls; they brought their thralls along with them as well. Despite this lapse, their descendants today are biologically closer to the original Viking stock than the population of any other country. This racial quality is reflected not only in the tallest average statute in the White world, but in the highest literacy rate (100 per cent) as well.

Not only do all Icelanders read and write, but a far higher proportion of them are authors than is true for any other country. And, despite her tiny population, which is able to support only a single university, Iceland is able to boast a larger per capita Nobel Laureate quota than any other nation on earth.

Iceland is outstanding in another respect as well: alone among the White nations of the world it does not bear the curse of non-White minorities; it has no Blacks, no Jews, no Vietnamese, no Mexicans. Iceland has not been invaded for the last 1,000 years, except during the Second World War, when the country was occupied by American troops. The bulk of the foreigners withdrew after the war, and Icelanders insisted that future U.S. troops sent to man the air base which the United States was allowed to maintain on the island include no non-Whites.

The greatest debt that the White race owes to Icelanders is for their preservation of the Norse literary heritage: the Viking sagas. While church officials in other European countries were rounding up and burning all the pre-Christian books they could lay their hands on during the Middle Ages, Icelandic scholars were busy writing down the sagas which still existed only in oral form and transcribing, annotating, and expanding those which had been put into writing earlier.

Even where we must use extreme caution in drawing historical data from the sagas, they give us a clear and unambiguous picture of the Viking ethos and the Viking world view, of Viking attitudes, beliefs, feelings and temperament.

Fortunately, when it is Norse history we want we have the records of the Vikings' literate Frankish and English cousins to supplement and clarify the semi-legendary material of the sagas. From these records we can also gain a good deal of insight into some of the external forces and circumstances which raised the curtain on the Viking Age in the eighth century and then lowered it in the 11th.

One of the forces was certainly the tide of Christendom which was rising over Europe from the south during the eighth century. The Franks had become Christianized during the sixth century, after their king, Chlodwig (Clovis), accepted baptism, but the Saxons, the immediate neighbors of the

Northmen, rejected the alien religion from the Levant and held to their ancestral ways, as did the Northmen themselves, of course.

Genocidal Evangelism. Beginning in 772, a year after he became sole king of the Franks upon the death of his brother Carloman, Karl, later known to the French as Charlemagne, son of Pepin the Short and grandson of Karl the Hammer, waged a 32-year campaign of genocidal evangelism against the Saxons. The campaign began with Karl's destruction of the Irminsul, or World Pillar, the Saxon equivalent of the Norse World Ash, Yggdrasil, located in the Saxons' most sacred grove, at Eresburg (on the site of the present Marburg), and it became bloodier, crueler, and more intolerant as it wore on.

In 774, at Quierzy, Karl issued a proclamation that he would kill every Saxon who refused to accept the sweet yoke of Jesus. Henceforth a contingent of Christian priests accompanied the Frankish army on its expeditions against the Saxons, and in every Saxon village those who refused to be baptized by the priests were slaughtered on the spot.

Karl's savagery reached a peak in the tenth year of the evangelism: in 782, at Verden on the Aller, with the blessing of the Church, he had 4,500 Saxon nobles beheaded. Twelve years later, in 794, he introduced a policy under which every third Saxon was uprooted from his land and forced to resettle among Franks or other Christianized tribes.

Fairly early in this campaign, in 777, one of the most prominent of the Saxon chieftains, Widukind, took shelter among the Danes and appealed to their king, Sigfred, for assistance against the Franks. Although the Danes were wary of becoming involved in a full-scale war against the formidable Karl, they and the other Northern peoples were put on their guard, and they became increasingly indignant over the Frankish suppression of the Saxons' religion.

Karl's brutal campaign against the Saxons undoubtedly helped raise a certain consciousness in the North of the spiritual and cultural differences which separated Scandinavia from those lands which had fallen under the yoke of the Christian Church.

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The internal forces leading to the eruption of the Vikings from their Northern fjords were even stronger than the external ones. Among the former was a very high birthrate specifically among the most active and aggressive of the Northmen, the result of their customary practice of polygyny.

According to the 11th-century German ecclesiastical historian, Adam of Bremen, every Swede of more than average substance kept two or three wives, while the nobility had no limit to the number of women they allowed themselves. For example, Harald Fairhair, the Norwegian warrior who unified Norway in the ninth century and became its first king, had as many as 40 sons by some accounts, at least nine of whom are known to history; and Harald's son Erik Bloodaxe had at least eight sons who grew to manhood.

In the capitalistic South such a practice may have meant only that the cleverest and crookedest paper-shufflers—i.e., the richest men—would have more progeny, on the average, than honest workingmen, but in the hard living North, where every man's mettle was tested almost daily by his environment and by his fellows, it was marvelously eugenic: the strong, the able, and the aggressive had proportionately more children than they would have had in a monogamous society.

Another interesting eugenic contrast between North and South is provided by the Christian practice of clerical celibacy. Although there were many periods during the Middle Ages in which violations were commonplace, as early as the fourth century the Church began insisting on total celibacy for the higher clergy. With the growing incidence of monasticism after the sixth century, a greatly increased portion of the population of Christian Europe was subjected to the rule of celibacy.

In the Middle Ages the clerical life was not, as is often the case today, simply a refuge for those who could succeed at nothing else; it was usually the only route to scholarship—and often the only route to literacy as well—and it attracted many able and intelligent men, whose genes were then lost to their race. For a thousand years, until the Reformation, there was a selective draining away of Christian Europe's intellectual vitality.

A Mighty Hive. The high birthrate among the most active and energetic elements of the population in the Northern countries led to land-hunger and the drive for external conquests. In the words of 17th-century English statesman and writer Sir William Temple: “Each of these countries was like a mighty hive, which, by the vigor of propagation and health of climate, growing too full of people, threw out some new swarm at certain periods of time that took wing and sought out some new abode, expelling or subduing the old inhabitants and seating themselves in their rooms.” This state of affairs also held long before the Viking Age, of course.

In addition to the generalized effects of a high birthrate, two other consequences of polygyny which bore on the rise of viking as a way of life were the large numbers of second, third, fourth, and later sons in the families of Norse landholders—sons left without inheritance and without land, unless they could wrest it away from someone else—and a shortage of women.

The most popular way to solve the latter problem was to go on a raid and carry off women from Ireland, England, or France, although there was also a heavy traffic in Slav slave girls from the Rus realms. The Hrafnsmal tells of life in Harald Fairhair’s court: “Glorious is their way of life, those warriors who play chess in Harald’s court. They are made rich with money and fine swords, with metal of Hunaland and girls from the east.”

The political consolidation which began taking place in Scandinavia in the ninth century served as an especially strong impetus to Viking colonizers. As mentioned earlier, the Vikings were extremely individualistic, extremely resentful of any encroachments on their freedom of action. After Harald Fairhair won a great sea victory at Hafrsfjord over the Viking chieftains of western Norway in 872, many of them left Norway with their households and their followers and settled in Iceland and the smaller islands of the North Atlantic rather than submit to Harald’s rule.

A century later, political consolidation having been achieved, Scandinavian monarchs began to realize the policy advantages in bringing their people into the same religious camp as their neighbors to the south. The first to take the step was Denmark’s Harald Bluetooth, son of King Gorm the Old. In 965, fifteen years after Gorm’s death, Harald allowed himself to be

baptized, and then he undertook the forcible conversion of the rest of the Danes: a move which did not sit well with many and led to further emigration and turmoil in the North. It also led eventually to Harald's deposition and banishment.

The Last Viking. The coming of Christianity to the Viking world eventually meant the end of that world, but it did not change the Viking ethos immediately, as is evidenced by the life of a man who was certainly one of the most remarkable of all the Vikings, and the last of the truly great ones: Harald Sigurdsson, who, after he became king of Norway, was also known as Harald Hardraada (Hard Ruler) and Harald the Ruthless.

His deeds are the subject of one of the most fascinating of the Viking sagas (*King Harald's Saga*), which we would be inclined to dismiss as an unusually imaginative work of heroic fiction, were it not solidly confirmed by the historical record.

The Vikings' fighting spirit had been sapped by Christianity, but an even larger factor in their demise was their inability to keep in check their quarrels among themselves, combine their forces against outsiders, and thus

match the growing power of kings in more unified lands than their own. Excessive individualism took its final toll.

Chapter 22

- Centuries of Colonialism Yield Benefits, Perils

- Nearly All Black Slaves Went to Iberian America

- Economic Colonialism Is Racial Treason

With the close of the Viking Age in the latter half of the 11th century, we left the prehistoric period, with all its pagan vigor, behind us in the previous installment and entered an era described more or less fully by contemporary written accounts. Our aim here, in accord with the purpose of this entire series, is to select from the wealth of historical material covering the events of the last 900 years that which is especially pertinent to racial developments, rather than to political, religious, economic, artistic, scientific, or other cultural aspects of life—keeping always in mind, of course, that, in the final analysis, race and culture are inseparable.

We have already noted, however briefly, the racial developments in Iberia through the 15th century (installment 19) and in Eastern Europe through the 17th century (installment 20). Most of what follows will be concerned with the North and the West of Europe: more specifically, with the people of that region and their expansion over the globe.

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For five centuries after the abandonment of the settlements in North America, Europe staggered along under the burden of a number of problems: battling Moors, Turks, and Mongols on its southern and eastern frontiers and often well inside those frontiers; yielding up the last of its spiritual and mental freedom and settling into a straitjacket of superstition and orthodoxy, as the Christian Church tightened its grip on all of Europe; succumbing to the Black Death by the tens of millions, as this dread scourge swept over the land in the 14th century and killed every fourth

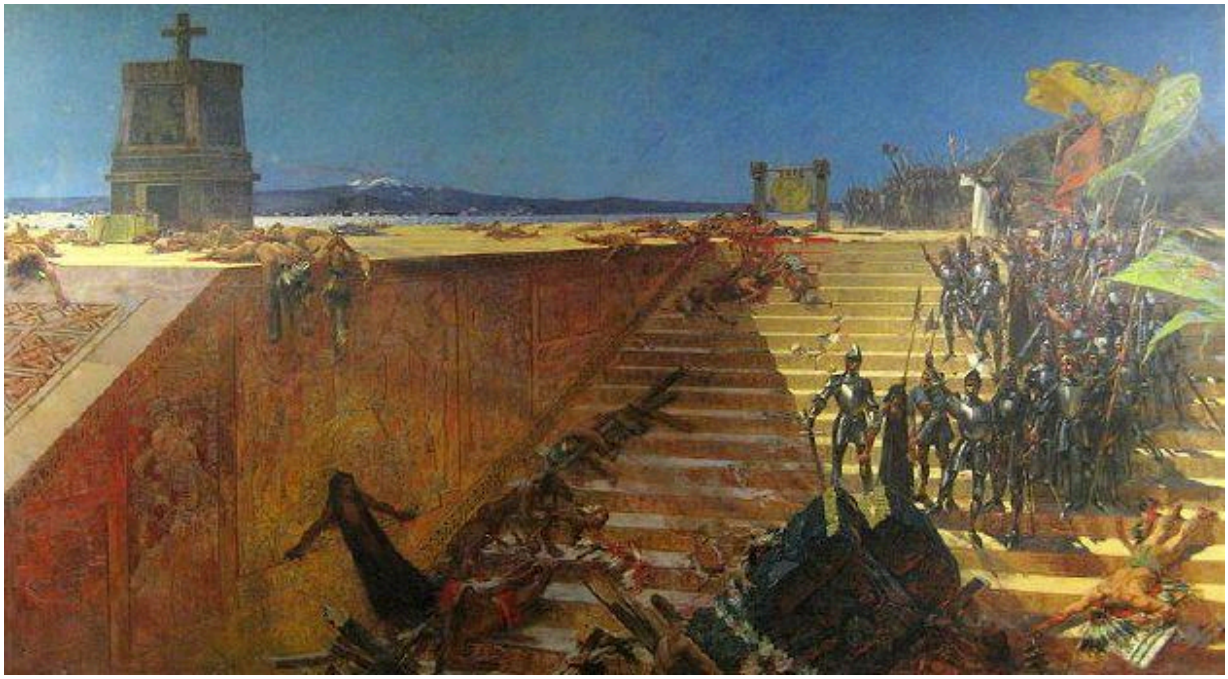
European. In addition to these problems imported into Europe from Asia, the Europeans were no slouches at generating problems of their own, and territorial and dynastic warfare continued to take their toll throughout the Middle Ages.

By the beginning of the 15th century, however, the indomitable spirit of the White race was clearly making gains on several fronts: material, intellectual, and spiritual. On the first of these, European energy and inventiveness had kept up a slow but steady increase in productivity, both in agriculture and in the crafts, so that, despite the ravages of war and plague, the accumulation of wealth in all social strata had resulted in an average standard of living vastly higher than in any Asian land.

In the fifth decade of the century the German printer Johann Gutenberg of Mainz developed the process of printing with movable, metal type to the point that the mass production of books could be undertaken. For the first time in the life of the race the recording and general dissemination of man's accumulated knowledge to all with the wit and the will to profit by it became a practical matter.

And it was only in Europe that this wit and will were manifested. Some of the earlier developments in the printing craft had come from Asia—ink and paper, for example—but the explosion in knowledge resulting from Gutenberg's work was confined almost entirely to our own European ancestors. By the end of the 15th century 1,000 new titles per year were being produced by Europe's book printers. By 1815 the number had climbed to 20,000 per year.

Even on the spiritual front there was progress. The Church, grown soft, corrupt, and overconfident in the centuries since the Saxons and the Vikings had been forced to the baptismal font, was spoiling for an upset by the end of the 15th century. It had laid the basis for its own downfall, and early in the following century its monopoly in matters of the spirit was dealt two lethal blows, first by Martin Luther in Germany (1517), and, a little over a decade later, by King Henry VIII in England. It is one of history's sweetest ironies that Martin Luther was a Saxon and King Henry was the descendant of Norman Vikings.



Amerind Fate. The native Amerinds found by the Spaniards in the West Indies were, like those of the mainland, of Mongoloid derivation, being the descendants of Mongoloid peoples who had begun crossing the Bering Strait from Siberia to North America some 12,000 years ago and had then gradually propagated throughout the empty North and South American continents and the adjacent islands.

Since the Spaniards' entire purpose in the New World was economic exploitation, not the propagation of their own race, they did not deliberately liquidate the native population. In some areas, however, that was the inadvertent effect of the Spanish conquest. The Indians were not constitutionally suited to the unremitting slave labor in the gold and silver mines and on the sugar plantations which was forced on them by their new masters, and they died like flies under the Spanish yoke.

An enormous toll was also taken by smallpox, a disease endemic among the Europeans but one to which the Amerinds, isolated as they had been for thousands of years, had no natural immunity. It virtually depopulated the Caribbean islands and then wreaked havoc among the mainland Indians. (The Indian revenge was syphilis, a New World disease entirely new to the

Europeans—at least, in the new and virulent form in which it existed among the Amerinds.)

Beginning of the Black Tide. Because of the inadequacy of the Indians as a local labor force, the Spaniards almost immediately began importing Negro slaves from West Africa. The latter belong to a race ideally suited to the plantation labor of that era. The Blacks were first used in the West Indies, then on the Brazilian mainland. Approximately a million of them were imported in the period 1550-1650, and by the latter date they had completely replaced the Amerind natives as a slave labor force on the Caribbean islands.

Approximately 150,000 Spaniards and Portuguese had migrated to the New World by the middle of the 17th century, and natural increase had raised their number to about 400,000. They ruled over about 9,000,000 Indians—and a growing population of mestizos (Indian-White mixed breeds), Blacks, mulattos, and Indian-Black mixed breeds. Only on the island of Cuba was there anything approaching a truly White Spanish or Portuguese community.

Northerners Arrive. From the beginning of the 17th century, however, Northern Europeans—English, French, and Dutch—began seriously contesting the Iberians' claims on the New World. By 1650 nearly 50,000 English (and a few thousand French and Dutch) immigrants were settled on Caribbean land wrested away from the Spaniards, and another 50,000 had landed in North America.

In sharp contrast to the Spanish and Portuguese colonists, the great bulk of the Northern Europeans came to the New World not to exploit non-White labor and make money, but to settle and work the land themselves, in all-White communities. Thus, colonialism acquired two quite distinct meanings in the 17th and 18th centuries: a strictly economic meaning, which applied to all the Southern European and some of the Northern European colonies; and a racial meaning, which applied almost exclusively to the colonies of the Northerners.

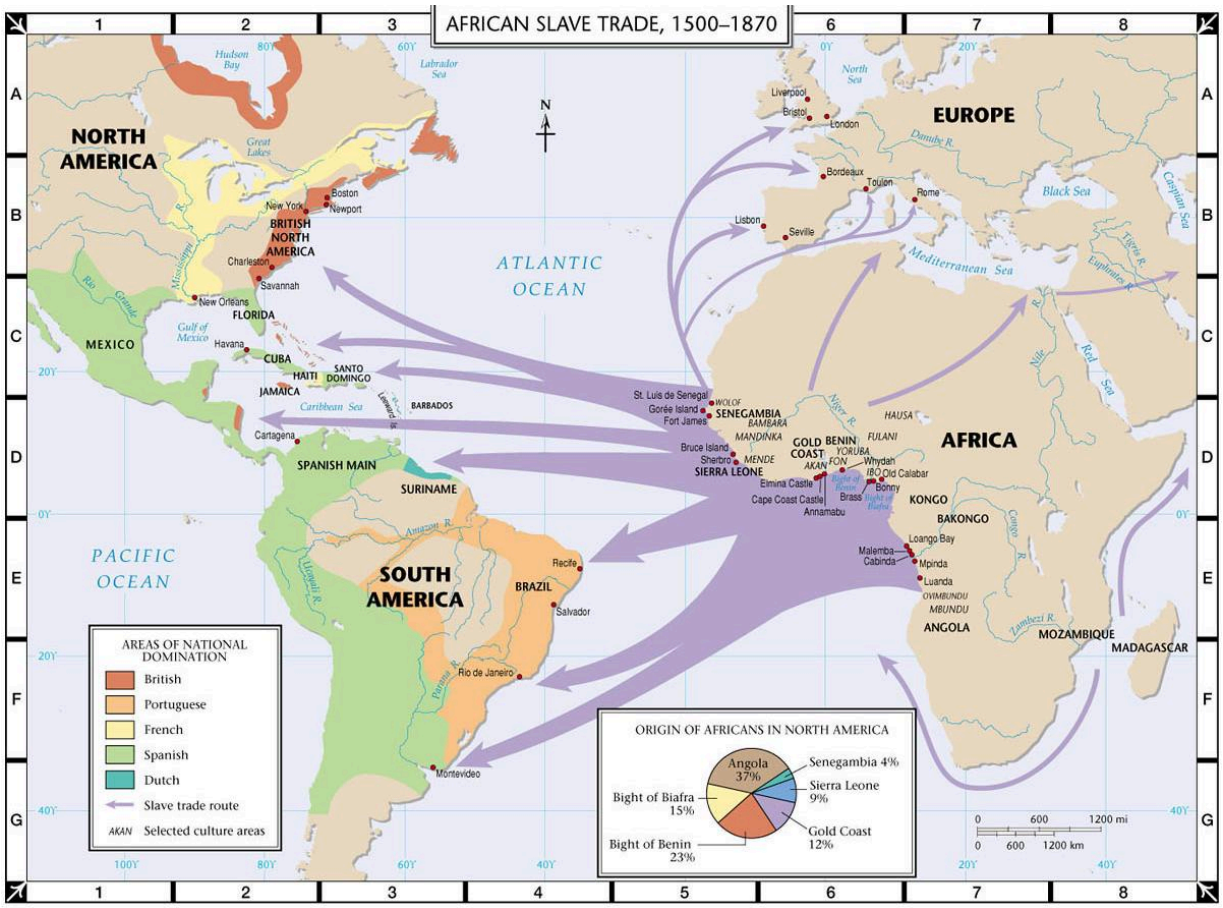
The tropical climate of the Caribbean did not treat the Northerners as well as it did the Southern Europeans, however, and about half of those who

settled there were killed off by fever. After reaching a total of around 100,000 by 1700, most of them moved on to North America. The ones who remained switched to Iberian-style colonialism and began importing Blacks to work Caribbean sugar plantations in much greater numbers than the Spanish and Portuguese had.

The Pollution of the South. During the 18th century nearly three million Black slaves were brought into the Caribbean by the English. Another three million were imported by the Iberians, the great majority of them going to Brazil. This established an overwhelmingly non-White population base for the Central and South American area.

It was only in the 19th century that this bleak racial picture for Latin America began to change, and then only in the southernmost part of the region, the consequence of a large influx of new European immigrants (most of them from Southern Europe) into an area which had previously had a very sparse Amerind population and had not been considered suitable for economic exploitation with Black labor by the early Spanish and Portuguese colonists. Today the only countries in South America which are substantially White are Uruguay (nearly 100 per cent), Argentina (between 80 and 90 per cent), and Chile (approximately 50 per cent).

Of the 9.5 million Negroes imported in the three centuries between 1550 and 1850, 4.25 million went to Brazil and other parts of northern South America, and 4.5 million went to the Caribbean and Central America. Another quarter of a million went to southern South America, and only half a million went to the southernmost colonies of North America.



As mentioned above, most of the Northern Europeans who came to the New World had quite different motives than did the Spanish and Portuguese. Most of the latter came only to make money, and relatively few brought their women with them; from the beginning miscegenation was common in the areas controlled by the Iberians.

The Northerners, on the other hand, came for the land and the opportunity for a new life on a new frontier. They brought their women and their plows with them, and for the most part, they did their own labor. They saw in the Indians no opportunity for economic exploitation, but only a danger to their families. Until missionaries began making Christians of the Indians and taking their side against the Whites, the latter just pushed them aside, took their land, and formed all-White communities of farmers, craftsmen, and tradesmen, as they had in Europe.

Colonization elsewhere

In Australia the Europeans (nearly all British) encountered an extremely primitive native race—in some features even more primitive than the Negro—numbering around a quarter of a million. Disease and deliberate liquidation by the Europeans had reduced the Australian aborigines to about 60,000 by the beginning of this century. Even today, under protection from the Australian government, they have recovered to only 80,000 and remain largely isolated from the predominantly Northern European population of 13 million.

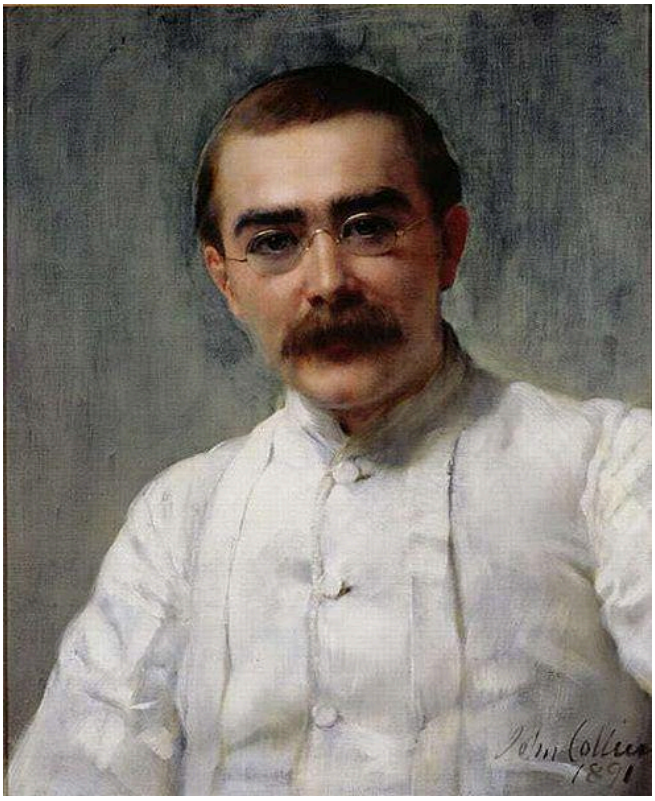
In New Zealand the non-White native population was less primitive, being of Polynesian stock. The European settlers reduced the number of these Polynesians (Maoris) from an initial 250,000 to about 40,000 at the beginning of this century. Since then a misguided White policy of deliberate coddling has resulted in a population explosion back up to the quarter-million mark. Today, among a White New Zealand population of only three million, the still-expanding Maori minority, mostly urbanized, poses a growing racial threat.

England in India. First the Portuguese, then in succession the Spanish, the Dutch, the English, the Danes, the French, and the Austrians attempted to control the trade between Europe and India. In every case the motivation was strictly economic, not racial.

Although the long English experience in India had a profound influence on the national psyche of England, it provided no net benefits to the White race. The soldierly spirit of duty and uncomplaining self-sacrifice in the service of one's kind eventually was perverted into a maudlin sense of obligation to the conquered scum of the earth. Again it was Kipling who said it best:

> *Take up the White Man's burden*
> *Send forth the best ye breed*
> *Go, bind your sons to exile*
> *To serve your captives' need;*

To wait in heavy harness
On fluttered folk and wild
Your new-caught, sullen peoples,
Half-devil and half child….
Take up the White Man's burden
And reap his old reward:
The blame of those ye better,
The hate of those ye guard.



The hard lessons learned on the plains of Afghanistan were soon forgotten. Too many years of ease intervened, and moral rot set in. When the Indians became restless again after the Second World War, superstition and moral softness kept the English from dealing with them as Robert Clive had. In the end, though colonialism in its day had made some Englishmen very rich, nothing was left except the superstition and the softness. And because

of that superstition and softness, it is now the Indians and the other conquered races who are colonizing England without opposition from the English.

South Africa. The story of southern Africa is different, but equally instructive. Although the Portuguese first found it, they saw no economic opportunities there and did not colonize it.

It was, in the 15th century, an almost empty land, with only a few thousand yellow-skinned Bushmen eking out an existence there by hunting and gathering. The Negroes still had not emerged from their jungles, far to the north.

The Dutch established the first settlement in southern Africa in 1652, at the Cape of Good Hope, but its purpose was only to provide a way station for their maritime traffic between Europe and the East Indies. Five years later, however, the first Dutch farmers arrived and established farmsteads in the vicinity of the way station.

By 1671 Dutch colonists were expanding from the Cape Colony deep into the interior of southern Africa, driving herds of cattle and horses before them and building farms and villages as they went.

Mixed with the Dutch trekkers into the interior were an increasing number of German colonists. In 1688 a group of French Huguenot refugees from the anti-Protestant massacres of the Counter-Reformation arrived. From this group are descended the many South Africans of today bearing French names.

Although southern Africa had become a *de facto* racial colony by the beginning of the 18th century, it was still a *de jure* economic colony, under the control of the Dutch East India company. The Company, whose sole interest was profit, saw itself losing control of what had been intended to be only a provisioning facility for its ships on the way to and from the East Indies. Consequently, in 1707 it made the fateful decision to stop providing assistance to European families who wanted to settle in its African colony.

In 1717, guided by the same profit-oriented reasoning, it decided to import Black slaves rather than bring more White craftsmen and artisans into the

colony to meet a labor shortage.

The consequence of these capitalist policies was that, when the Dutch East India Company finally disappeared from the scene in 1795, a century and a half after the arrival of the first settlers, there were still only 15,000 Whites in southern Africa. Furthermore, they had started down the deadly path of dependence on Black labor, rather than total White self-sufficiency.

The loss of homogeneity had far-reaching, negative results, which are still felt today. The final end for the Whites there can be, at most, a matter of two decades away.

The hard lesson taught by the different results of the European colonization of North America, Latin America, Australia, New Zealand, India, and southern Africa is that the only type of colonization with lasting significance is racial colonization; and that racial colonization can succeed only when Whites are willing and able to clear the land of non-White inhabitants and keep it clear.

Chapter 23

- Jew vs. White: More than 3,000 Years of Conflict

- Jewish Religion Holds Jews To Be “Chosen” as Rulers of World

- Jewish Leaders Find Hatred Necessary

- There Can Be No Peace Between Predator and Prey

The purpose of this series of historical articles is the development of a fuller knowledge and understanding of the White past in its readers, in the hope that these things will in turn lead to a stronger sense of White identity and White solidarity. Other races—Arabs, Mongols, Amerinds, Negroes, and the rest—have come into the story only to the extent that they have interacted with Whites and influenced the White destiny. One can turn to other sources for more information on them.

There is one alien race, however, which has exerted such a strong influence on the White destiny since Roman times—and especially during the past century—and which poses such an overwhelming threat to that destiny today that it deserves special treatment.

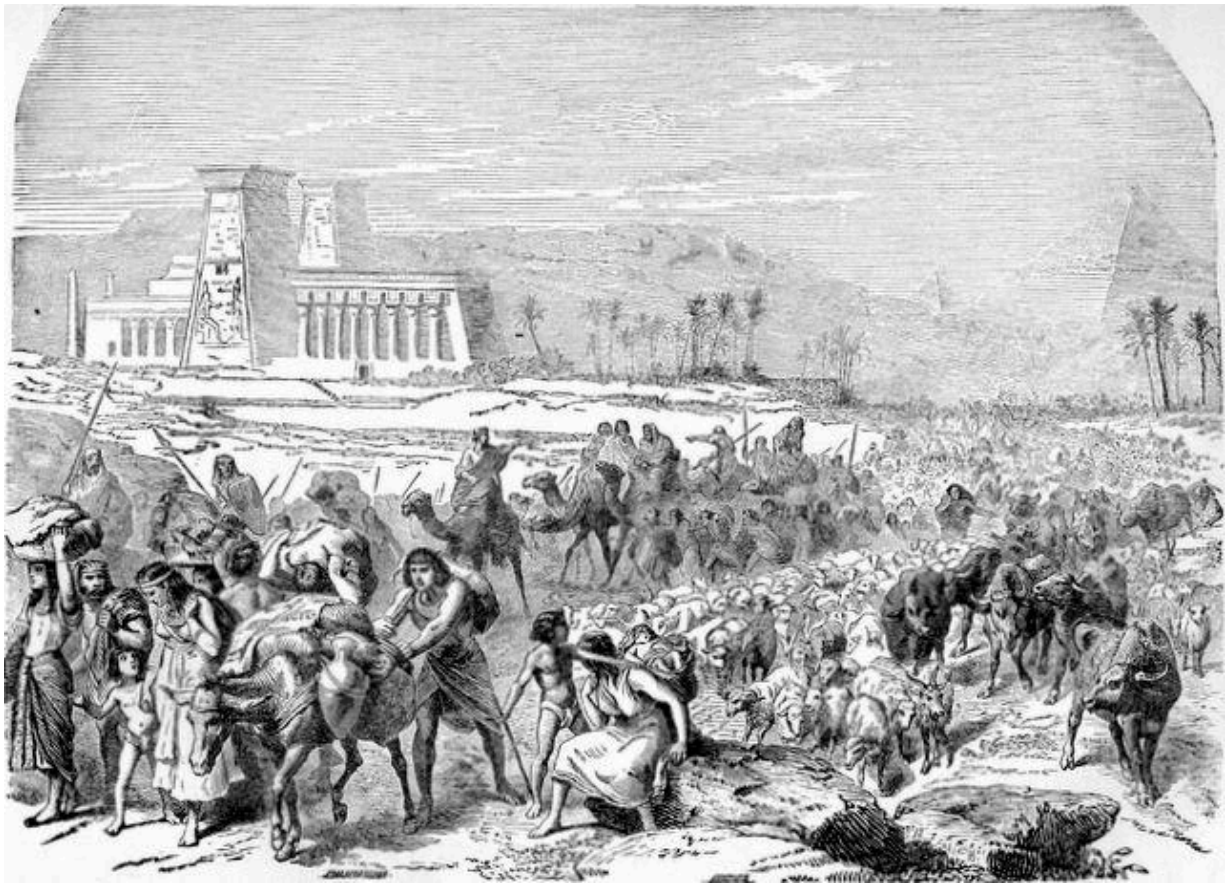
That race—which in the taxonomic sense is not a true race at all, but rather a racial-national-ethnic entity bound together partly by ties of blood; partly by religion; partly by common traditions, customs, and folkways; and wholly by a common sense of identity and perceived common interests—is, of course, the Jewish race.

Desert Nomads. In early Neolithic times the ancestors of the Jews shared the Arabian peninsula with their Semitic cousins, the Arabs, and presumably were indistinguishable from them. Desert nomads like the other

Semites, they gained their sustenance from their herds of camels, sheep, and goats.

In the first half of the second millennium B.C. the first written references to the Jews appeared, the consequence of their contacts with literate peoples in Egypt and Mesopotamia during their roamings. The reviews were uniformly unfavorable.

In a research paper published this year, for example, the noted Egyptologist, Professor Hans Goedicke, chairman of the Department of Near Eastern Studies at Johns Hopkins University, associates an inscription on an Egyptian shrine of the goddess Pakht, dated to the 15th century B.C., with the departure of the Jews of Egypt which is fancifully related in the Old Testament's Book of Exodus. The inscription reads, in part: "And when I allowed the abomination of the gods to depart, the earth swallowed their footsteps."



The Egyptians had reason enough to consider their departing Jewish guests "the abomination of the gods," if there is any truth in the Biblical description of the Jews' sojourn in Egypt. In the Book of Genesis the Jewish narrator boastfully tells of his fellow tribesmen's takeover of the Egyptian economy and virtual enslavement of the Egyptian farmers and working people through the sort of financial chicanery which still seems to be their principal stock in trade today: When Joseph, the son of Israel (Jacob), became "ruler over all the land of Egypt" after gaining a corner on the local commodities market, he invited all his relatives in to "eat the fat of the land." (Genesis 41-45)

But eventually, according to the first chapter of the Book of Exodus, there ascended the throne of Egypt a new pharaoh "who knew not Joseph" and who liberated the country from the grip of the Jewish moneylenders and grain brokers, eventually driving them from Egypt.

So the Egyptians may have been "prejudiced"—but, then, so was everyone else. The great Roman historian Cornelius Tacitus (ca. 55-117 A.D.) wrote: "When the Assyrians, and after them the Medes and Persians, were masters of the Oriental world, the Jews, of all nations then held in subjection, were deemed the most contemptible." (*Histories*, book 5, chapter 8)

Jewish Invasion of Palestine. The Jews first came into contact with Whites in the Middle East no later than the 12th century B.C., during the Jewish migration into Philistia (Palestine). The Philistines themselves, an Indo-European people, had invaded the area and conquered the native Canaanites only a few years before the Jews arrived (see the 11th installment in this series for a narrative of the Philistine-Jewish conflict).

In later centuries the Jews spread beyond Palestine into all the corners of the Mediterranean and Middle Eastern world, in part by simply following their mercantile instincts and in part as a consequence of their misfortunes in war. In the eighth century B.C. they were conquered by the Assyrians, who deported some 27,000 of them, and in the sixth century by the Babylonians, who hauled another batch of them away. It was during these forcible dispersions that the Jews' view of themselves as a "chosen people," infinitely superior to their conquerors, first stood them in good stead by helping them maintain their solidarity.

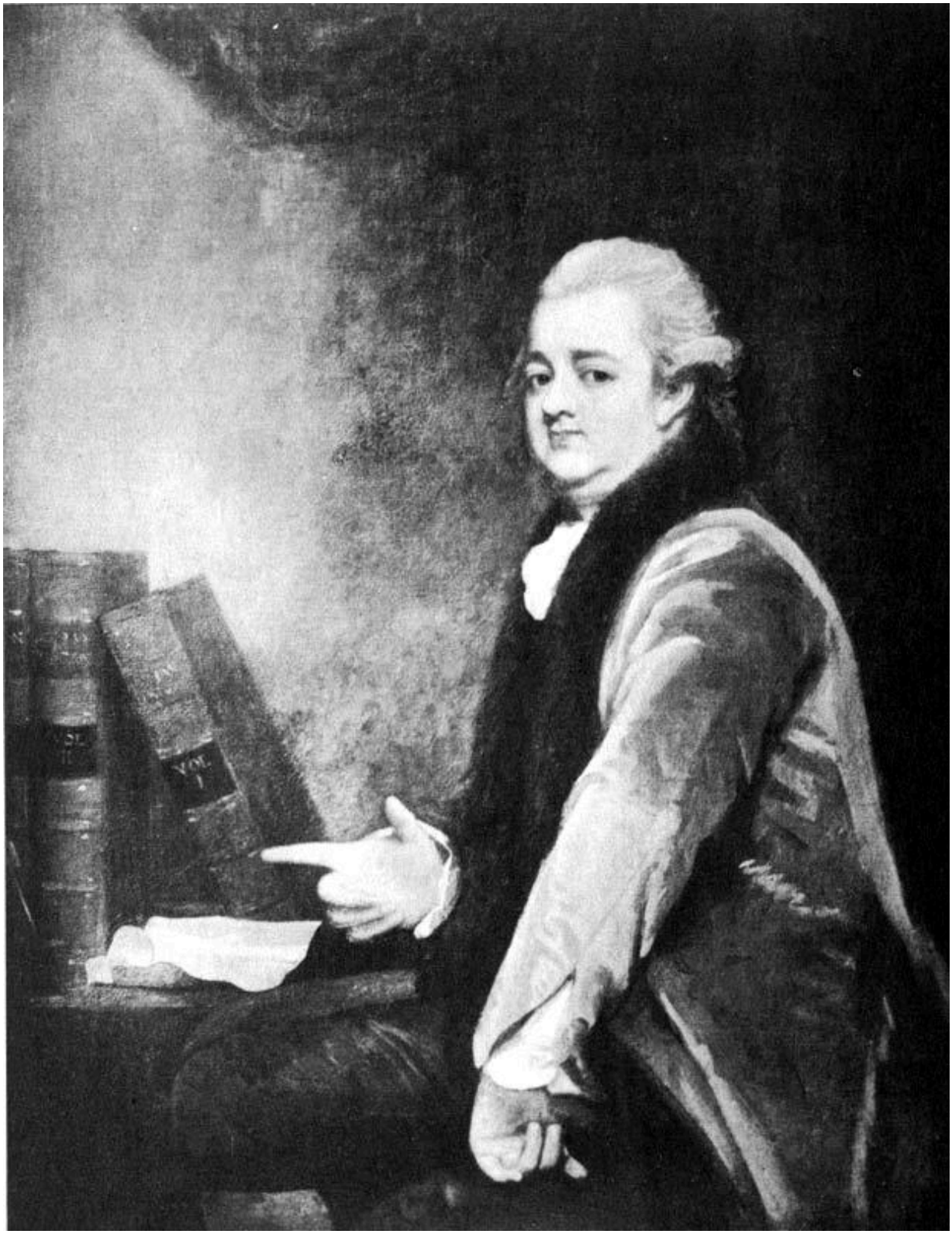
Esther Turns a Trick. The sort of resentment and hostility which the Jews generate among their Gentile hosts by behavior based on the deep-seated belief that the world is their oyster is illustrated well by the Old Testament tale of Esther. Set in the fifth century B.C., it suggests that the Persians of that era had already had their fill of Jewish arrogance and pushiness and wanted badly to get rid of their Semitic guests.

The Jewish response to Persian anti-Semitism was to slip a Jewish prostitute into the palace of the Persian king, concealing her Jewishness until she had used her bedroom skills to win the king's favor and turn him against his own nobles. The ensuing slaughter of 75,000 Persian noblemen described in the Book of Esther is probably a figment of the Jewish imagination, but it is nevertheless still celebrated with glee and gloating, more than 2,400 years after the event, by Jews around the world in their annual Purim festival.

Unfortunately, later massacres instigated or perpetrated by the Jews against their non-Jewish hosts in response to anti-Semitism were all too real. The great English historian Edward Gibbon describes some of these which took place in the first and second centuries A.D.:

> *From the reign of Nero (54-68) to that of Antoninus Pius (138-161) the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections.*
>
> *Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives, and we are tempted to applaud the severe retaliation which was exercised by the arms of the legions against a race of fanatics, whose dire and credulous superstition seemed to render them the implacable enemies not only of the Roman government but of human kind.*
>
> *In Cyrene they massacred 220, 000 Greeks; in Cyprus 240,000, in Egypt a very great multitude. Many of these unhappy victims were sawn asunder, according to a precedent to which David*

had given the sanction of his example. The victorious Jews devoured the flesh, licked up the blood, and twisted the entrails like a girdle round their bodies. (History of the Decline and Fall of the Roman Empire, chapter XVI)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Actually, very little of humanity is shocked at the recital of these Jewish atrocities today, for the simple reason that the carefully laundered "approved" textbooks used in the schools omit any mention of them. Instead, humanity is treated to one television "documentary" after another, from "Holocaust" to "Masada," in which the blameless, longsuffering Jews are "persecuted" by their enemies.

When one looks at all of Jewish history from the time of the Egyptian sojourn to the present, the outstanding feature which emerges is its endless series of cycles, each consisting of a period of increasingly arrogant and blatant depredations by the Jews against their hosts, followed by a period of reaction, in which either the exasperated Gentiles slaughter, drive out, and otherwise "persecute" the Jewish offenders; or the Jews manage to get the drop on their hosts instead and arrange a slaughter of Gentiles; or both.

Dual Existence. Indeed, this feature of Jewish history is not only outstanding, it is essential: without it the Jews would have ceased to exist by Roman times, at the latest. For the Jews are a unique people, the only race which has deliberately chosen a dual mode of national existence, dispersed among the Gentile nations from which they suck their sustenance and at the same time fiercely loyal to their center in Zion, even during the long periods of their history when Zion was only an idea instead of a sovereign political entity.

Without the diaspora the concrete Zion—i.e., the state of Israel—could not exist; and without the abstract Zion—i.e., the concept of the Jews as a united and exclusive whole, divinely ordained to own and rule the world—the diaspora could not exist.

Israel would not survive a year, were it not for the flow of "reparations" payments from West Germany, the billions of dollars in economic and military aid from the United States, and, most of all, the threat of armed retaliation by the United States against any Arab nation which actually makes a serious effort to dispossess the Jews of their stolen Arab territory.

It is certainly not love for the Jews on the part of the masses of Germans and Americans which maintains this support for Israel. It is instead a combination of two things: first, the enormous financial and political power

of the Jews of the United States, the latter exercised primarily through the dominant Jewish position in the controlled news media; and second, the influence of a relatively small but vocal and well-organized minority of Jew-worshipping Christian fundamentalists, who accept at face value the Jews' claim to be the divinely ordained rulers of the world.

And the diaspora would survive little more than a generation, were it not for the Jewish consciousness, the concept of Zion. It is this alone which keeps the dispersed Jews from becoming assimilated by their Gentile hosts, for the Jewish consciousness inevitably raises a barrier of mutual hatred between Jews and Gentiles.

How can a Jew of the diaspora, who is taught from the cradle that he belongs to a "chosen race," do other than despise the goyim around him, who are not even considered human beings by his religious teachers? How can he do other than hate them for holding back him and his fellow Jews from the world dominion which he believes belongs rightfully to the Jewish nation? And how can Gentiles fail to sense this contempt and hatred and respond in kind?

Action and Reaction. In recapitulation, the dynamic of the interaction between Jew and Gentile is this: as soon as the Jews have infiltrated a Gentile land in sufficient numbers so that their organized efforts can be effective, they begin exploiting and manipulating. The more wealth and power they accumulate, the more brazenly and forcefully they attempt to accumulate still more, justifying themselves all the while with the reminder that Yahweh has promised it all to them anyway.

Any tendency to empathize or identify with their hosts is kept in check by a nonstop recitation of all the past wrongs the Gentile world has done them. Even before anti-Semitism exists in reality, it exists in the Jewish imagination: the Gentiles hate them, they believe, and so they must stick together for self-protection.

Sure enough, before the Jews' solidarity has a chance to erode appreciably, the Gentiles are hating them. The Gentiles react to the Jews mildly at first and then with more and more resentment and energy as the Jewish depredations continue. It is this action-reaction combination, the hatred and

counter-hatred, which keeps the Jews from being absorbed into the host nation.

Finally there is an explosion, and the most nimble Jews flee to begin the cycle over again in another Gentile land, while the slow ones remain to suffer the pent-up fury of their outraged hosts. The memory of this explosion is assiduously cultivated by the surviving Jews and becomes one more grudge they bear against the Gentile world. They still remember and celebrate the explosions of the Egyptians, the Persians, the Romans, and two dozen other Gentile peoples over the last 35 centuries or so, exaggerating their losses and embellishing the details every time in order to make the memories more poignant, while the Gentiles in each case forget within a generation or two.

These periodic outbursts against the Jews have actually served them doubly well: not only have they been invaluable in maintaining the Jewish consciousness and preventing assimilation, but they have also proved marvelously eugenic by regularly weeding out from the Jewish stock the least fit individuals. Jewish leaders, it should be noted, are thoroughly aware of the details of this dynamic. They fully recognize the necessity of maintaining the barrier of hatred between their own people and the rest of the world, just as they understand the value of an occasional explosion to freshen the hatred when assimilation becomes troublesome.

Study for St Paul Preaching by Raphael

The blame for the decay of the Roman world has often been placed on the Jews. Indeed, some especially brazen Jewish writers have proudly accepted that blame and have even boasted that Christianity was invented deliberately by zealous Jews to further subvert and weaken the Roman Empire.

The truth of the matter, however, is that, so long as Roman society was healthy and the Roman spirit strong and sound, both were immune to Jewish malice and Jewish scheming. It was only after Rome was no longer Roman that the Jews were able to work their evil there.

After the old virtues had already been largely abandoned and the blood of the Romans polluted by that of a dozen races, the Jews, of course, did everything to hasten the process of dissolution. They swarmed over decaying Rome like maggots in a putrefying corpse, and from there they began their infiltration of the rest of Europe.

Thus, the Jews established themselves in every part of Europe over which Rome claimed dominion, and, wherever they could, they remained after that dominion ended. Except in the Mediterranean provinces and in Rome itself, however, their numbers remained relatively small at first.

Despising farming and all other manual activity, they engaged almost exclusively in trade and finance. Thus, their presence was confined entirely to the towns, and even a relatively large commercial center of 10 or 15 thousand inhabitants might have no more than a few dozen Jews.

Even their small numbers did not prevent nearly continuous friction between them and their Gentile neighbors, however. As Europe's population, commerce, industry, and wealth grew during the Middle Ages, so did the numbers of Jews everywhere and with them the inevitable friction.

Everyone has heard of the wholesale expulsions of Jews which occurred in virtually every country of Europe during the Middle Ages: from England in 1290, from Germany in 1298, from France in 1306, from Lithuania in 1395, from Austria in 1421, from Spain in 1492, from Portugal in 1497, and so on. What many do not realize, however, is that the conflict between Jew and Gentile was not confined to these major upheavals on a national scale. Hardly a year passed in which the Jews were not massacred or expelled from some town or province by an exasperated citizenry. The national expulsions merely climaxed in each case a rising popular discontent punctuated by numerous local disturbances.

Bred to Business. In addition to the benefits of racial solidarity, the Jews were probably better businessmen, on the average, than their Gentile competitors. The Jews had been bred to a mercantile life for a hundred generations. The result was that all the business—and all the money—of any nation with a Jewish minority tended to gravitate into the hands of the Jews. The more capital they accumulated, the greater was their advantage, and the easier it was to accumulate still more.

Of course, the Jews were willing to share their wealth with their Gentile hosts—for a price. They would gladly lend money to a peasant, in return for a share of his next crop or a lien on his land; and to a prince, in return for a portion of the spoils of his next war. Eventually, half the citizens of the nation were hopelessly in debt to the Jews.

Such a state of affairs was inherently unstable, and periodic explosions were inevitable. Time after time princes and people alike found that the best way

out of an increasingly tight financial squeeze was a general burning of the Jews' books of account—and of the Jews too, if they did not get out of the country fast enough. The antipathy which already existed between Jews and Gentiles because of the Jews' general demeanor made this solution especially attractive, as did the religious intolerance of the times.

One would think that one episode of this sort in any country would be enough for the Jews, and that they would thenceforth stay away from a place where they were so manifestly unwelcome. But they could not. Any country in Europe temporarily without a Jewish minority to soak up the country's money like a sponge had an irresistible attraction for them. Before the embers of the last general Jew-burning were cool, other Jews were quietly sneaking in to take the place of the ones who had been slaughtered.

The great 19th-century Russian writer Nikolai Gogol embodied this extraordinary Jewish peculiarity in a character in his *Taras Bulba*, the story of a Cossack chieftain. The character, Yankel, is one of a group of Jewish, merchants and their dependents who have attached themselves to the Cossacks' camp. One day the Cossacks rid themselves of the Jewish pests by throwing them all in the Dnieper and drowning them—all except Yankel, who hides beneath a wagon.

While the massacre is taking place, Yankel trembles in fear of being discovered. As soon as it is over and things have quieted down again, he creeps from his hiding place. The reader expects that Yankel will then waste no time putting as much distance between himself and the Cossacks as

possible. But, no; Yankel instead rushes to set up a stall and begin selling gunpowder and trinkets to the men who have just drowned his kinsmen. His eagerness to resume business seems doubled by the fact that now he has no competitors.

The Jews were often able to ameliorate their situations greatly during the Middle Ages by establishing special relationships with Gentile rulers. They served as financial advisers and tax collectors for the princes of the realm and of the Church, always ready with rich bribes to secure the protection of their patrons when the hard-pressed common folk began agitating against them. They made themselves so useful to some rulers, in fact, that they were favored above Christian subjects in the laws and decrees of those rulers.

The Frankish emperor Charlemagne was one who was notorious for the favors and privileges he bestowed on the Jews, and his successor followed his example.

The medieval Church was at least as much at fault as the royalty in showing favor to the Jews. There were exceptions to the rule, however: several Church leaders heroically stood up for the common people and condemned the Jews for exploiting them. One of these was Agobard, a ninth-century bishop of Lyons.

Agobard lost his struggle with Louis, but his efforts had a long-range effect on the conscience of many of his fellow Franks. Despite the enormous financial power of the Jews and the protection their bribes bought them, they were continually overreaching themselves: whenever they were given a little rope, they eventually managed to hang themselves. No matter how much favor kings, emperors, or princes of the Church bestowed on them, the unrest their usury created among the peasants and the Gentile tradesmen forced the rulers to slap them down again and again.

The hatred between Jews and Gentiles was so intense by the 12th century that virtually every European country was obliged to separate the Jews from the rest of the populace. For their own protection the Jews retreated into walled ghettos, where they were safe from the fury of the Gentiles, except in cases of the most extreme unrest.

And for the protection of the Gentiles, Jews were obliged to wear distinctive clothing. After the Church's Lateran Council of 1215, an edict forbade any Jew to venture out of the ghetto without a yellow ring ("Jew badge") sewn on his outer garment, so that every Gentile he met could beware him.

But these measures proved insufficient, for they failed to deal with the fundamental problem: so long as the Jews remained Jews, there could be no peace between them and any other people.

Edward the Great. In England, for example, throughout the 13th century there were outbreaks of civil disorder, as the debt-laden citizens sporadically lashed out at their Jewish oppressors. A prominent Jewish historian, Abram Sachar, in his *A History of the Jews* (Knopf, 1965), tells what happened next:

> *At last, with the accession of Edward I, came the end. Edward was one of the most popular figures in English history. Tall, fair, amiable, an able soldier, a good administrator, he was the idol of his people. But he was filled with prejudices, and hated foreigners and foreign ways. His Statute of Judaism, in 1275, might have been modeled on the restrictive legislation of his contemporary, St. Louis of France. He forbade all usury and closed the most important means of livelihood that remained to the Jews. Farming, commerce, and handicrafts were specifically allowed, but it was exceedingly difficult to pursue those occupations.*

Difficult indeed, compared to effortlessly raking in capital gains! Did Edward really expect the Jews in England to abandon their gilded countinghouses and grub about in the soil for cabbages and turnips, or engage in some other backbreaking livelihood like mere goyim? God's Chosen People should work for a living?

Edward should have known better. Fifteen years later, having finally reached the conclusion that the Jews were incorrigible, he condemned them as parasites and mischief-makers and ordered them all out of the country. They were not allowed back in until Cromwell's Puritans gained the upper hand 400 years later. Meanwhile, England enjoyed an unprecedented Golden Age of progress and prosperity without a Jew in the land.

Unfortunately, the other monarchs of Europe, who one after another found themselves compelled to follow Edward's example, were not able to provide the same long-term benefits to their countries; in nearly every case the Jews managed to bribe their way back in within a few years.

Chapter 24

- Middle Ages Were Era of Slow, Ordered Evolution

- Eastern Europe Had Different Experience With Jews than West

- Reformation Resulted in Increased Judaization of Western Europe

- Inside the White Citadel, Jews Wreak Havoc on Society

- Capitalists, Reds Collaborate Against West

This installment continues the history of the interaction of the Jews with the European peoples, begun in the previous installment, and carries it from the Middle Ages into the modern era.

The salient characteristic of the Middle Ages was order. The feudal society of the early Middle Ages (from ca. 700 until ca. 1200) was a highly structured society: not only did every man have his place and every place its man, but the relationship of each man to every other was strictly defined. From the lord of the manor down to the village idiot, every person was bound to others by mutual responsibilities and obligations.

The corporate society which flourished in Western Europe from the mid-12th century until its destruction by the rise of finance capitalism in the 18th century was able to approach the ideal primarily because it was a substantially homogeneous society, and its institutions had developed organically over a very long period of time.

Both in theory and in practice corporatism had its flaws, the principal one being that it gained stability at the expense of innovation: medieval society was extraordinarily conservative, and technical progress came at a somewhat slower pace than it might have in a less-regulated society. On the

other hand, a reasonable degree of stability is always a prerequisite for continuing progress, and the medieval compromise may not have been so bad after all.

Insofar as personal freedom was concerned, the socially irresponsible “do your own thing” attitude definitely was not so common as it is today, but neither was there a lack of opportunities for the adventurous element among the population to give expression to its urges. It should be remembered that the most common theme of the folk tales which had their origin in the Middle Ages—exemplified in the Grimm brothers’ collection—was that of the young man setting out alone into the world to make his fortune. Certainly, there was more personal freedom, in practice, in the Middle Ages for the average craftsman than there was in the capitalist period of mass production which followed.

For our purpose here, the essential thing about medieval society was that it was an ordered, structured society, with a population base which was, in each particular region, homogeneous. Thus, it was a society imbued with certain natural defenses against penetration by alien elements.

The Jew in medieval Europe had relatively little elbow room. He did not fit into the well established, well ordered scheme of things. He was an outsider looking into a self-sufficient world which had little use for his peculiar talents.

This was the situation for the better part of a millennium, and throughout that long period the foremost goal of the Jew was to destroy the order, to break down the structure, to loosen the bonds which held European society together, and thereby to create an opening for himself.

Order is the Jew's mortal foe. One cannot understand the role of the Jew in modern European history unless one first understands this principle.

It explains why the Jew is the eternal Bolshevik: why he is a republican in a monarchist society, a capitalist in a corporate society, a communist in a capitalist society, a liberal "dissident" in a communist society—and, always and everywhere, a cosmopolitan and a race mixer in a homogeneous society.

And, in particular, it explains the burning hatred the Jews felt for European institutions during the Middle Ages. It explains why the modern Jewish spokesman, Abram Sachar, in his *A History of the Jews*, frankly admits that the universal attitude of the Jews toward medieval European society was, "Crush the infamous thing!"

Yet, even in the Middle Ages the Jews did not do badly for themselves, and they certainly had little cause for complaint, except when their excesses brought the wrath of their hosts down on their heads. As was pointed out in the previous installment, the Jews established an early stranglehold on the commerce of Europe, monopolizing especially foreign trade.

Their real forte, however, was in two staples of commerce forbidden to most Gentiles in Christian Europe: gold and human flesh. Aristotle's denunciations of usury had influenced the leaders of the Church against moneylending, and the practice was consequently forbidden to Christians on religious grounds—although the ban was not always strictly observed. The field was left almost entirely to the Jews, who, in contrast to the Christians, used their religion as an explicit justification for usury.

Moses, the purported author of this basis for all Jewish business ethics, was speaking from the experience the Jews had already gained in Egypt when he indicated that the ultimate goal of moneylending to the strangers in a land "to which thou goest" was to "possess" the land. When it came to the slave trade, the words of Moses were not just permissive, but imperative: "Both thy male and female slaves, whom thou shalt have, shall be of the heathen [goyim] that are round about you; of them shall ye buy male and female slaves…" (Leviticus 25:44-46). It is truly said by the Jews themselves that the Hebrew spirit breathes in every word of the Old Testament!

In Eastern Europe and the Mediterranean area the guild system did not reach the full development that it did in the West and the North of Europe, and Jews in Russia, Poland, Lithuania, and parts of Italy engaged in a few trades besides moneylending and slave dealing: the liquor business, in particular. Jews eventually owned most of the inns of Eastern Europe. They also monopolized the garment industry throughout large areas of the East and the South, and the Jewish tailor, the Jewish rag-picker, and the Jewish used clothes peddler are proverbial figures.

The relatively greater opportunities for exploitation of the Gentiles in the East, not to mention the strong presence of the Khazar-descended Jews there, led to a gradual concentration of Europe's Jews in Poland and Russia during the Middle Ages. By the latter part of the 18th century, half the world's Jews were living in Poland. Their power became so great that many medieval Polish coins, minted during periods when Jews were in charge not only of collecting the taxes, but also of administering the treasury itself, bore inscriptions in Hebrew. The Jews even acquired title to the land on which many Polish and Russian churches stood, and they then charged the Christian peasants admission to their own churches on Sunday mornings.

In the West the Europeans froze the Jews out of the industrial and much of the commercial life of medieval society; in the East the Jews froze the Europeans out. In much of Eastern Europe, Jews became the only mercantile class in a world of peasants and laborers, and they used all their cunning and all the power of their wealth to keep their Gentile hosts down.

Reaction inevitably set in the East, however, just as it had in the West. The 17th century was a period of great uprisings against the Jews, a period when such heroes as the great Cossack hetman and Jew-killer, Bohdan Khmelnytsky, flourished.

In the 18th century the rulers themselves were finally obliged to take strong measures against the Jews of the East, so bad had the situation become. Russia's Catherine the Great (1729-96), who had inherited most of Poland's Jews after the partition of the latter country, extended and enforced prohibitions against them which not only limited their economic activity but banned them altogether from large areas.

It is this which goes a long way toward explaining how the Poles, saddled with a communist government consisting almost entirely of Jews after the Second World War, have been able in the last three decades to do what Adolf Hitler could not: namely, make Poland into a country which is virtually Jew-free today. Of more immediate relevance at this point in our story, it is the relatively weaker natural resistance to Jews in the West which suggests why it was relatively easy for the Jews there to take advantage of the breakdown of the medieval order and the dissolution of long-established social structures in order to make new openings for themselves.

The Reformation

Another factor which undoubtedly made the West more susceptible to the Jews was the Reformation, the lasting effects of which were confined largely to Europe's northwestern regions, in fact, to the Germanic-speaking

regions: Germany, Scandinavia, England and Scotland, Switzerland. The Church of Rome and its Eastern Orthodox offshoot had always been ambivalent in their attitudes toward the Jews. On the one hand, they fully acknowledged the Jewish roots of Christianity, and Jesus' Jewishness was taken for granted. On the other hand, the Jews had rejected Jesus' doctrine and killed him, saying, "His blood be on us and on our children" (Matthew 27:25), and the medieval Church was inclined to take them at their word.

In addition to the stigma of deicide the Jews also bore the suspicion which naturally fell on heretics of any sort. During the Middle Ages people took Christianity quite seriously, and anyone professing an unorthodox religious belief, whether he actively sought converts or not, was considered a danger to the good order of the community and to the immortal soul of any Christian exposed to him.

What the Protestant reformers did for the Jews was give the Hebrew Scriptures a much more important role in the life of the peoples of Europe than they had enjoyed previously. Among Catholics it was not the Bible but the Church which was important. The clergy read the Bible; the people did not. The people looked to the clergy for spiritual guidance, not to the Bible.

Among Protestants that order was reversed. The Bible became an authority unto itself, which could be consulted by any man. Its Jewish characters—Abraham, Moses, Solomon, David, and the rest—became heroic figures, suffused with an aura of sanctity. Their doings and sayings became household bywords.

It is ironic that the father of the Reformation, Martin Luther, who inadvertently helped the Jews fasten their grip on the West, detested them and vigorously warned his Christian followers against them. His book *Von den Jueden und ihren Luegen* (On the Jews and their Lies), published in 1543, is a masterpiece.

Luther's antipathy to the Jews came after he learned Hebrew and began reading the Talmud. He was shocked and horrified to find that the Hebrew religious writings were dripping with hatred and contempt for all non-Jews. Luther wrote:

> *Do not their Talmud and rabbis say that it is no sin to kill if a Jew kills a heathen, but it is a sin if he kills a brother in Israel? It is no sin if he does not keep his oath to a heathen. Therefore, to steal and rob, as they do with their usury, from a heathen is a divine service. For they hold that they cannot be too hard on us nor sin against us, because they are the noble blood and circumcised saints. We, however, are cursed goyim. And they are the masters of the world and we are their servants, yea, their cattle.*

Alas, Luther could not have it both ways. He had already sanctified the Jews by elevating the status of their history, their legends, and their religion to that of Holy Writ. His translation of the Old Testament into German and his dissemination of the Jewish scriptures among his followers vitiated all his later warnings against the Jews. Today the church he founded studiously ignores those warnings.

Luther had recognized the evils in the Christian Church of his day and in the men who ruled the Church. He also recognized the evil in the Jews and the danger they posed to Europe. He had the courage to denounce both the Church and the Jews, and for that the White race will be indebted to him for as long as it endures.

The great tragedy of Luther is that he failed to go one step further and to recognize that no religion of Jewish origin is a proper religion for men and women of European race. When he cut himself and the majority of the Germanic peoples off from Rome, he failed at the same time to cut away all the baggage of Jewish mythology which had been imposed on Europe by Rome. Instead he made of that baggage a greater spiritual burden for his people than it already was.

The consequence was that within a century of Luther's death much of Northern Europe was firmly in the grip of a new superstition as malignant as the old one, and it was one in which the Jews played a much more explicit role. Before, the emphasis had been on the New Testament: that is, on Christianity as a breakaway sect from Judaism, in which the differences between the two religions were stressed. The role models held up to the peoples of Europe were the Church's saints and martyrs, most of whom were non-Jewish. The parables taught to children were often of European origin.

Among the Protestants the Old Testament gained a new importance, and with it so did the Hebrew patriarchs as role models, while Israel's folklore became the new source of moral inspiration for Europe. Perhaps nothing so clearly demonstrates the change, and the damage to the European sense of identity which accompanied it, as the sudden enthusiasm for bestowing Hebrew names on Christian children.

The Reformation did more for the Jews than merely sanctifying the Old Testament. It shattered the established order of things and brought chaos in political as well as spiritual affairs—chaos eagerly welcomed by the Jews. Germany was so devastated by a series of bloody religious wars that it took her a century and a half to recover. In some German principalities two-thirds of the population was annihilated during the conflicts between Catholics and Protestants in the period 1618-1648, commonly known as the "Thirty Years War."

Everywhere during the 17th century the Jews took advantage of the turmoil, moving back into countries from which they had been banned (such as England), moving to take over professions from which they had been excluded, insinuating themselves into confidential relationships with influential leaders in literary and political circles, profiting from the sufferings of their hosts and strengthening their hold, burrowing deep into the rubble and wreckage of medieval society so that they could more easily undermine whatever rose in its stead.

An 1806 French print depicts
Napoleon Bonaparte emancipating the Jews

In the following century came Europe's next great cataclysm, which broke down what was left of the old order. It was the French Revolution—and it was the first major political event in Western Europe in which Jews played a significant role, other than as financiers. Even so, public feeling against the Jews was such that they still found it expedient to exercise much of their influence through Gentile front men.

Honore Gabriel Riqueti, Comte de Mirabeau (1749-91), the Revolution's fieriest orator—the spendthrift, renegade son of an aristocrat, disowned by his father and always in need of a loan—was one of these. Another was the bloodthirsty monster Maximilien Marie Isidore de Robespierre (1758-94), dictator of the Revolutionary Tribunal which kept the guillotine busy and spilled France's best blood into the gutters of Paris while the rabble cheered. Both Mirabeau and Robespierre worked tirelessly for their Jewish patrons, supporting legislation granting new rights and privileges to the Jews of France and denouncing French patriots who opposed the Jewish advances.

It was in the new series of European wars spawned by the Revolution, in which Napoleon Bonaparte (1769-1821) was the leading figure, that the Jews extended the gains they had made in France to much of the rest of Europe. Behind Napoleon's armies, which were kept solvent by Jewish moneylenders, marched a ragtag band of Jews to oversee the pulling down of all barriers against their brethren in each country in which French arms triumphed. Ghettos were abolished, all restrictions on Jewish activities were declared void, and anyone who spoke out against the Jews was in danger of being put before a military firing squad.

Despite the enormous services he performed for the Jews, it is clear from his comments, on many different occasions, that Napoleon personally despised them. "The Jews are a vile people, cowardly and cruel," he said in reference to some of the atrocities committed by Jews during the Reign of Terror.

In a letter of March 6, 1808, to his brother Jerome, Napoleon wrote: "I decided to improve the Jews. But I do not want more of them in my kingdom. Indeed, I have done all to prove my scorn of the vilest nation in the world." And when, in 1807, Napoleon issued decrees limiting the extent to which Jewish moneylenders could prey on the French peasantry, the Jews screamed in rage against him.

But the damage had already been done; Napoleon had pulled down the last of the barriers, and by the time of his disgrace and exile the Jews were solidly entrenched nearly everywhere.

It was those Jews who pushed their way into the professions—into teaching Gentile university students, into writing books for Gentile readers, into composing music for Gentile audiences, into painting pictures and directing films for Gentile viewers, into interpreting and passing judgment on every facet of Gentile culture and society for Gentile newspaper readers—who really got inside the Gentile citadel.

Chapter 25

- The Second World War: Greatest Watershed of World History

- Racial View of Life Governed Germany

- War Propaganda Depended on White Provincialism

- Tide of Western Civilization Turned at Stalingrad

- After War U.S. Got Same Dose as Forced on Germans

In recent installments we have seen the White race expand outward from Europe over the globe, conquering and colonizing; we have traced its interactions with alien races in particular, with the Jews; and we have seen its way of life transformed radically, as the feudalism and then the corporatism of the Middle Ages gave way to new social forms in the modern era. We have also witnessed two major upheavals: the Reformation, followed by the ruinous Thirty Years War; and the French Revolution, followed by the Napoleonic Wars. In both cases White society was badly disrupted, and the race's defenses against its enemies were weakened. As we saw in the last installment, the Jews were quick to take advantage of this.

Nevertheless, when the 20th century dawned European man was still firmly in control everywhere, and he was on the verge of some of the most magnificent victories of his entire history.

But the same quarter-century also saw White men slaughter one another on an unprecedented scale. Although only the American promoters of the slaughter were so brazen as to openly proclaim that its purpose was to "make the world safe for democracy," that, in fact, was the outcome which the First World War went a long way toward establishing. It was a

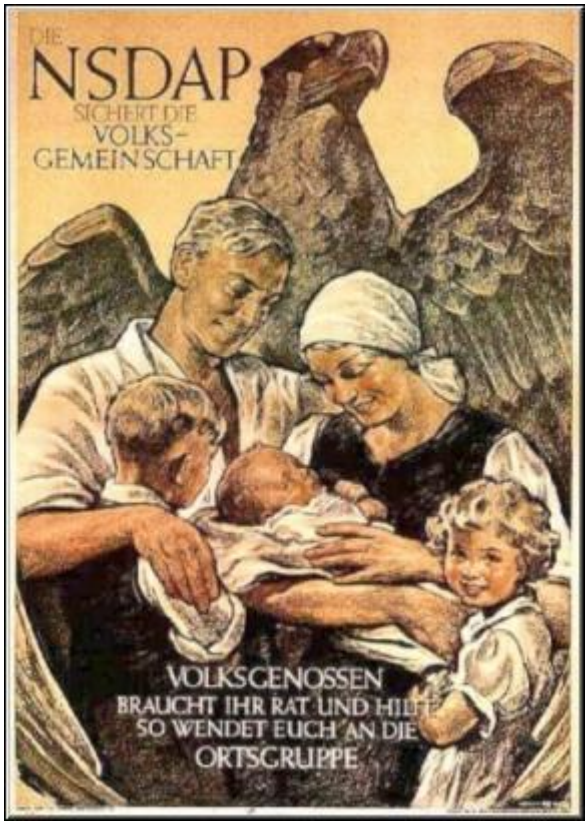
democratic war, in which finance-capital and the manipulators of the rabble joined hands to finish the job begun 125 years earlier with the storming of the Bastille.

With the politicians cheering them on from a safe distance, sixty-one million White men (plus some four million assorted Japanese, Turks, and Negroes) marched forth to do battle. Nine million of them never marched back. Seven million White civilians also lost their lives, many of them from the starvation caused by a British naval blockade of Germany and her allies which was maintained even after hostilities on the battlefield had ended.

But the cause of democracy was definitely advanced. In the first place, by selectively killing off the brightest and the bravest as never before, the war left a population more susceptible to the type of mass manipulation inherent in democratic rule. And, of course, autocratic rule suffered a major setback, as Kaiser and Tsar met their ends.

In Russia the social and economic ravages of the war provided the necessary preconditions for the success of the Bolshevik Revolution, another giant step forward for democracy—at least, in the eyes of President Wilson and others of a similar mindset. Addressing the U.S. Congress on April 2, 1917, Wilson said: “Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heartening things that have been happening within the last few weeks in Russia?”

Those who, like Wilson, fawned on the Jews also found “wonderful and heartening” the consolidation of democracy in Russia which soon followed, when the triumphant Bolsheviks murdered most of the Russian intelligentsia.



The National Socialist Revolution. Of greater significance ultimately than all these scientific and technological advances [omitted in this abridged edition] was the dawning of a new sense of racial consciousness and racial mission during the second quarter of the century, and the establishment of a new society based on this awakened racial feeling and dedicated to the goal of racial progress. The new society was that built by Adolf Hitler and his followers in National Socialist Germany between 1933 and 1945.

It was a society from which alien racial elements and alien spiritual and cultural influences were progressively excluded. The Jews who had been burrowing into German cultural life since the Napoleonic Wars of the previous century were rooted out of the universities and the government bureaucracy, the newspapers and the cinema, radio broadcasting and book publishing.

The homosexuals who had been parading along Berlin's main streets in women's clothing were rounded up and packed off to labor reeducation camps to think things over. Drug dealers and communist activists found themselves facing the executioner's ax. The mulatto offspring of French-

colonial Negro occupation troops and German women, stemming from the postwar period, were sterilized, along with tens of thousands of congenitally defective Germans.

An enormous investment was made in educational and recreational programs: curricula for the schools were redesigned to develop a strong sense of racial identity in each child; young adults were taught to look for the best racial qualities when seeking mates and to think of marriage as a sacred institution for producing the next generation of the race; workers were taken on group outings to different parts of the country in order to broaden their outlooks and augment parochial loyalties with national feelings; pageants, public lectures, folk festivals, fairs, parades, and other activities were used extensively to stimulate an understanding of and an appreciation for their cultural heritage among the people.

The differing values of human beings were no longer determined by the amounts of money they were able to accumulate, but by their inherent racial quality and by the social value of their work.

Hitler was determined from the beginning that the new Germany would be a state ruled by a definite view of life, and not by politicians chosen either by power brokers in smoke-filled back rooms or by the fickle and easily manipulated masses. The leaders of the state would henceforth be men trained, screened, and selected for that task from their early youth, not those political candidates with the most fetching smiles and convincing lies, as was the rule elsewhere in the West.

The degeneracy and decadence which had characterized the democratic Weimar regime in Germany prior to 1933, with all its prancing homosexuals, self-destructive drug addicts, jaded thrill seekers, musical and artistic nihilists, pandering Jews, Marxist terrorists, and whining self-pitiers, were gone, and in their place was a nation of healthy, enthusiastic, self-reliant, and purposeful Germans.

Implacable Hostility. Thus, it was world Jewry which publicly declared war on National Socialist Germany only six months after Hitler took office as chancellor. In his declaration of war (published in the August 7, 1933, issue of *The New York Times*), Jewish leader Samuel Untermyer explicitly noted that he expected the Jews' Christian friends to join them in their "holy war" (his words) against Germany.

And, of course, they did—not just the illiterate fundamentalists from America's Appalachia, who, not knowing any Jews personally, found it easier to believe the Old Testament claim of Jewish "chosenness" than those who lived in closer proximity to the Self Anointed Ones, but also the mainline Christians of America and Britain, the more intelligent of whom recognized in the National Socialist world view a creed antithetical to their own.

In the 1930's and early 1940's the Jews had not yet consolidated their grip on all the news and entertainment media of the English-speaking world. There were no television networks, of course, and there were still many independent newspapers and magazines. A united opposition to Jewish war plans by alert Whites might have won the day.

Most Whites, however, were neither alert nor united. Their "leaders," the products of a democratic system, were generally devoid of both character

and any sense of responsibility. Only an exceptionally bold, selfless, and responsible few—men like aviation pioneer Charles Lindbergh—spoke out effectively. The Jews, on the other hand, found many prominent and powerful Whites with no scruples against taking their money and following their lead.

Still, it was not an easy job to convince millions of White men—the majority of them originally of German origin—to march off to Germany in order to butcher their White cousins, just because the latter had dared raise their hands against the Chosen People.

[William Pierce explains in the following paragraphs that, although the racial feeling was not dead, the spiritual dimension among Americans was almost completely lacking, and that this was aggravated by a lethal form of American provincialism that became an easy target for Jewish war propaganda, through which outrageous lies were aired about German plans to invade the country. Then, under the subheading "Racial Suicide," Pierce adds:]

When huge fleets of RAF and USAAF heavy bombers destroyed Hamburg in July and August 1943, killing 70,000 German civilians, the foolish British and Americans imagined that they had struck a great blow against their enemies. They little suspected that their true enemies rejoiced to see them killing so many of their own kind.

And when the raping queues of Mongol soldiers formed in every residential neighborhood of a shattered and defeated Berlin, in front of every house where they found a pretty German girl or woman, there was dancing in the streets of London and New York by throngs of empty-headed Whites who did not even dream that what they had caused to happen to the women of Germany would soon enough begin happening to their own women, on their own streets and in their own homes, and that Jew-instigated "civil rights" laws would render them powerless to defend their womenfolk against growing and ever-bolder swarms of savages from every non-White corner of the earth.

Postwar Payoff. And so it was that when the war was finally over—and to the people pulling the strings that meant when Germany was defeated, for Italy and Japan were wholly secondary concerns—it seemed only natural that many things should begin changing. After all, the people had assented to the destruction of everything for which National Socialist Germany stood.

Should Americans and Britons have given their all to smash racism in Germany, only to tolerate racism in America or in Britain? Should people who had just finished killing millions of Germans, in order to teach them that they did not have the right to exclude Jews from their society, still

believe that Mexicans could be excluded from the United States or Pakistanis from Britain?

No, it is quite clear that the era of social turmoil and change which followed the war grew inevitably out of the new attitudes deliberately inculcated in order to make the war possible.

And it is clear that the war not only resulted in a vast spread and strengthening of Marxist power, but that it also brought about a significant decline in the moral authority of the White world relative to Africa, Asia, and Latin America. The White man had questioned his own right to rule, and so he could hardly expect non-Whites not to ask the same questions. Thus, the dissolution of the British Empire, and the end of European colonialism everywhere, were direct consequences of the changed attitudes accompanying the war.

Finally, just as clearly as the Germans lost the war, so did Britain and the United States. In fact, the loser was the White race: European man, whatever his nationality. It was the greatest, most catastrophic loss the race has yet suffered. Whether the loss will prove to be irreparable and decisive remains to be seen.

Chapter 26

The following is my abridgement of "The Race's Gravest Crisis Is at Hand." William Pierce died before publishing it.

Since the end of the Second World War the situation and the prospects of the White race have plummeted, both morally and materially.

As bad as the moral condition of the race was before the war, it became incalculably worse afterward. Not since the Thirty Years War had White men murdered one another with such religiously motivated ferocity and on such a scale. But this time the superstitions which had been employed to justify all the killing were not so deep-seated as they had been 300 years earlier.

When the bomber-sown fire storms which had incinerated hundreds of thousands of German women and children in Dresden, Hamburg, and a dozen other cities had cooled; when the last mass shooting of prisoners of war by the Americans was over; when the British had finished delivering hundreds of thousands of anti-communist Croats and Cossacks at bayonet point to their communist executioners in Yugoslavia and the Soviet Union; when the roving gangs of rapists in Soviet-occupied Berlin had finally become sated; when the orgies of murder in Paris and Prague and the other capitals of "liberated" Europe had died down; when the war and its immediate, bloody aftermath were over and the White men of America and Britain had an opportunity to survey their handiwork and reflect on it, the first doubts came.

One of those most directly responsible for the catastrophe, British Prime Minister Winston Churchill, expressed those doubts more bluntly and succinctly than the rest. As he contemplated Britain's problematic future in a postwar Europe overshadowed by the new grown Soviet colossus during one of his rare moments of sobriety, he blurted out: "We killed the wrong

pig.” This was the same Churchill who a few months earlier, in a less sober moment, had symbolized his contempt for the defeated Germany by ostentatiously urinating into the Rhine in the presence of a group of newsmen.

Many of the Western leaders who had been involved in the war had no more moral compunction or sense of responsibility for what they had done than did Churchill. Their hue and cry about “German war crimes” was often the most effective way of diverting attention from their own crimes and the crimes of others.

The details of the history of the postwar era varied in Britain, in America, in France, and in the other Western nations, but the general trends were the same everywhere. The following paragraphs refer specifically to the United States, but the conclusions to which they lead apply to the West generally.

Civil Rights. And then, before anyone could catch his balance and figure out what it meant and where it would lead, the “civil rights” phenomenon burst upon postwar America. What would have been impossible before the war gathered momentum in the late 1940’s and carried all before it in the next two decades. When the smoke began to clear late in the 1960’s, White Americans found that they had bamboozled themselves out of their most precious and fundamental civil right: the right of free association.

No longer could they pick and choose their neighbors, taking reasonable measures to ensure that the racial makeup of the communities in which they lived would not deteriorate; any attempt to do so had become illegal and was punishable with a term of imprisonment in a Federal penitentiary.

No longer could they send their children to schools, supported by their own taxes, which were attended by other children of their own race.

No longer could those of them who were employers hire men and women of their own choosing.

Every place and every social grouping in which the White men and women of America had associated freely with their own kind—residential neighborhoods and workplaces, schools and recreation areas, restaurants

and cinemas, military units and municipal police forces—was now open to non-Whites, and the latter were not slow to push their way in.

Multiracial Pseudo-nation. What had been accomplished in the astonishingly short time of a little over two decades was the transformation of the strongest, richest, and most advanced country on earth from a White nation, in which racial minority groups had been effectively excluded from any significant participation in White society except as laborers, to a multiracial pseudo-nation, in which non-Whites not only participated but were a privileged and pampered elite.

The magnitude of the transformation is not apparent to many Whites who were born after it began, but it can be comprehended easily enough by surveying the cultural records of the earlier era. A comparison of magazine advertisements or photographed street scenes, of popular fiction or elementary school textbooks, of motion pictures or faces in high school yearbooks from 1940 with those of the last decade tells the story in stark terms.

Not only was this radical dispossession of White Americans carried out in the name of "justice" and "freedom," but hardly a shot was fired in the process: all together no more than a dozen Whites fell in the weak and utterly ineffectual resistance mounted against it. More than anything else, this lack of resistance indicates the moral state of the race in the postwar era.

It is true, of course that the Jews, who planned and played a large part in directing the dispossession, had prepared well. A few years prior to the war there were still major segments of the American news and entertainment media in the hands of racially conscious Whites. Major publishers in the 1920's and 1930's published books dealing frankly with eugenics, with racial differences, and with the Jewish problem. America's foremost industrialist, Henry Ford, for a while in the 1920's was presenting purchasers of his automobiles with complimentary copies of *The International Jew*, a strongly anti-Jewish book which had earlier been serialized in his newspaper, *The Dearborn Independent*.

In the 1930's Father Charles Coughlan, an independent-minded Catholic priest with a radio program which was heard by millions, spoke out strongly against Jewish political scheming, until he was silenced by an order from the Vatican.

But by the war's end the Jews had fastened their grip so tightly on the media that dissent against their policies was denied any large-scale public hearing. No major newspaper, motion picture company, radio broadcasting network, or popular magazine was left in the hands of their opponents.

Some institutions, most notably the Christian churches, already contained in themselves the seeds of racial destruction and required relatively little effort to be brought into alignment with Jewish schemes. Others (the Ford Foundation is a striking example) were infiltrated, taken over, and turned in a direction diametrically opposite to that intended by their founders.

Profound Moral Illness. In the final analysis, however, none of these things changes the fact of profound moral illness on the part of the White populations of the Western nations in the postwar era. It is an illness with roots deep in the past, as has been pointed out in earlier installments, but in postwar America it bloomed.

It is difficult to analyze the witches' brew and place exactly the proper amount of blame on each ingredient. There was the trend toward an ever more vulgar and dishonest democracy, which began well before the war and reached a new depth with the advent of Franklin Roosevelt on the national political stage in 1932.

There were the loss of rootedness and the concomitant increase in alienation stemming from the greater mobility of a motorized population.

There was the powerful new propaganda medium of television, with its frightening ability to mesmerize and manipulate.

But it was the unspeakably atrocious crime of the war itself and its effect on those who participated in it which served as the catalyst, causing all the elements to react with one another, and the disease itself to metastasize.

The evil spirit of the immediate postwar period was, at the time, apparent only to an especially sensitive few, while most could not see beneath the

superficial glitter of change and motion.

The present threat to the survival of the White race is physical as well as moral: while the numerical balance of the races is shifting rapidly from White to non-White, both in the world as a whole and in most of the formerly White nations of the northern hemisphere, the average racial quality of those in the White camp is declining.

The world racial balance has shifted from 30 per cent White in 1900 to just under 20 per cent White in 1982. By the end of the next decade the world will be less than 16 per cent White. The population explosion in the southern hemisphere which is responsible for this racial shift is largely the consequence of the export of White science and technology, which have dramatically reduced death rates in Africa, India, and other non-White areas of the world.

Postwar racial mixing has been accompanied by an enormous increase in miscegenation. Prior to the war, marriage between Whites and Blacks in the United States was nowhere socially acceptable, and it was illegal in many states. The few mulatto offspring produced were nearly always born to Black mothers and remained in the Black racial community. After the war an unrelenting propaganda brought down all legal and most social barriers to miscegenation, and the second generation of mixed-race offspring is now approaching breeding age.

Grim Recapitulation. To recapitulate the present situation of the White race:

White geographical expansion, which was the rule for the last four centuries, has not only been halted in the 20th century, with the end of European colonialism, but it has been reversed in the period since the Second World War.

There are now more than four non-Whites for every White living on the planet, and the ratio is shifting toward an even greater non-White preponderance at an accelerating rate.

The prognosis is grave. If the present demographic trends continue unabated for another half-century, and if no sustained effort to ensure an alternative outcome is made during that time by a determined and farsighted

minority of people of European ancestry, then the race whose history we have traced in these 26 installments will have reached the end of its long journey.

It may linger another century or more in isolated enclaves, such as Iceland, and its characteristic features or coloring will recur with diminishing frequency in individuals for the next millennium, but before the middle of the 21st century it will have reached its point of no return.

Then, gradually or quickly, the race which built the glory that was Greece and the grandeur that was Rome, which conquered the earth and established its dominion over every other race, which unlocked the secret of the atom and harnessed the power which lights the sun, and which freed itself from the grasp of gravity and reached out to new worlds will vanish into the eternal darkness.

And the present demographic trends will continue so long as the political, religious, and social concepts and values which presently circumscribe the thinking of the Western peoples and their leaders continue to have a determining role. For at root it is a moral defect which threatens the race's survival.

If the will to survive existed among the White masses, and if they were willing to take the necessary measures—which would require that they act contrary to the dictates of the religion—, then the physical threat could be overcome, certainly and quickly. Non-White immigration could be halted immediately, with relatively little effort. Undoing the effects of earlier non-White immigration and of miscegenation would be a much larger task, involving major economic readjustments and undoubtedly a substantial amount of bloodshed as well, but it would be a task well within the physical capabilities of the White majority.

These things could be accomplished, even at this late date. And once accomplished in one major country, they could be extended worldwide, though perhaps not without another major war and its attendant risks. But, of course, they will not be accomplished, because the will to survive does not exist, and has not existed in the White population of any major power since the end of the Second World War. The race's last chance to overcome

its problems in this relatively painless manner died in January 1943, at Stalingrad.

So, much will inevitably be lost during the next few decades. The population balance everywhere will shift even more rapidly toward the non-Whites, the mongrels, and the unfit. The world will become a poorer, uglier, noisier, more crowded, and dirtier place. Superstition, degeneracy, and corruption will be pervasive, even among those Whites of sound racial stock, and much of the best stock will disappear forever through racial mixing.

And repression will certainly increase everywhere: those who stand for quality over quantity and for racial progress will be denied the right of dissent and the right of self-defense, in the name of "freedom" and "justice."

Ultimately, however, none of these losses need be decisive or even significant, frightening though they may be to contemplate now, and terrible though they may be to experience in the dark years immediately ahead. All that is really important is that a portion of the race survive, keep itself pure physically and spiritually, continue propagating itself, and eventually prevail over those who threaten its existence, even if this take a thousand years; and to ensure this outcome is the urgent task of the racially conscious minority of our people in these perilous times.

A Few Guidelines. A detailed elaboration of this task here would take us beyond the intended scope of this series, which, as stated in the prologue to the first installment, has been merely to provide for its readers a better understanding of their own racial identity. It may be appropriate, however, to conclude the *Who We Are* series by drawing on its lessons in order to set out a few very concise guidelines for addressing ourselves to the task ahead:

1) The duration of the task will be decades, at the least, and perhaps centuries. History has a very great inertia; a historical process of long duration may culminate suddenly in a single, cataclysmic event, but every major development in the history of the race has had deep roots and has grown in soil thoroughly prepared for it by preceding developments. The

course of history now, so far as our race is concerned, is steeply downward, and to change its direction will be no overnight matter, nor will this be accomplished by any gimcrack scheme which promises success without first building a foundation for that success, block by carefully laid block.

2) The workers at the task will be only a tiny minority of the race. Any program which envisages an “awakening of the masses” or which relies on the native wisdom of the great bulk of our people—which is to say, any populist program—is based on a false vision and a false understanding of the nature of the masses. No great, upward step in all of our long history has ever been accomplished by the bulk of any population, but always by an exceptional individual or a few exceptional individuals. The masses always take the path of least resistance: which is to say, they always follow the strongest faction. It is important to work with the masses, to inform them, to influence them, to recruit from among them; but they must not be counted on for determinative, spontaneous support until after a small minority has already, by its own efforts, built a stronger force than that of any opposing faction.

3) The task is inherently fundamental, and it will be accomplished only through a fundamental approach. That is to say, those who devote themselves to it must be pure in spirit and mind; they must understand that their goal is a society based on quite different values from those underlying the present society, and they must be committed wholeheartedly and without reservation to that goal; they must be prepared to outgrow all the baggage of superstition and convention inherent in the present society. Thus, the task is not one for conservatives or right wingers, for “moderates” or liberals, or for any of those whose thinking is mired in the errors and in the corruption which have led us to the downward course, but it is a task for those capable of an altogether new consciousness of the world.

The task is a biological, cultural, and spiritual one as well as an educational and political one. Its goal has meaning only with reference to a particular type of person, and if this type cannot be preserved while the educational and political aspects of the task are being performed, then the goal cannot be achieved. If the task cannot be completed in a single generation, then there must exist, somewhere, a social milieu which reflects and embodies

the cultural and spiritual values associated with the goal, and serves to pass these values from one generation to the next. The preservation of a social milieu, just as the preservation of a gene pool, requires a degree of isolation from alien elements: the longer the duration of the task, the higher the degree. This requirement may be difficult of fulfillment, but it is essential. What should be envisaged, then, is a task with both an internal, or community-oriented aspect, and an external, or political-educational-recruiting aspect. As the task progresses and both external and internal conditions vary, the relative weight given to the two aspects will undoubtedly vary as well.

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The task set out here is a very large one, and accomplishing it will require greater will, intelligence, and selflessness than demanded from the race in any previous crisis. The danger we face now, from the enemy within our gates as well as the one still outside, is greater than the one we faced from the deracinated Romans in the first century, the Huns in the fifth century, the Moors in the eighth century, or the Mongols in the 13th century. If we do not overcome it, we will have no second chance.

What we must do, however, is understand that all our resources in the coming struggle must come from within ourselves; there will be no outside help, no miracles. If this *Who We Are* series has helped even a few of us better understand ourselves and the resources therein, then it has accomplished its purpose.

The 26 installments of *Who We Are* will be amplified, edited, and consolidated into an illustrated book, which will be published by the National Alliance in the next few months. Watch for an announcement of its appearance in National Vanguard.